

# Zion's Herald

WEDNESDAY, MARCH 15, 1899

## MARCH

*THE* loud-voiced herald upon that Trojan coast  
We heard, in classic dream, arouse the Grecian host ;  
A herald now more near,  
The wind-voiced March we bear,  
Summon the twelve-mooned year  
With like bold boast.

At that commanding call the long-haired Grecians came,  
The flash of burnished arms leapt upward like a flame ;  
A herald now more near,  
The wind-voiced March we bear  
Summon the twelve-mooned year,  
Each month by name.

Some rush with burrying tread, some linger e'er they pass,  
Swift April flies as May would touch her hem of grass ;  
The herald now is near,  
The wind-voiced March they bear  
Summon the twelve-mooned year  
From first to last.

With gentle zephyr-tone he calls the summer hours,  
Mingled with drone of bee, o'erlaid with scent of flowers ;  
Does waiting summer bear  
The wind-voiced March so near,  
Summon the twelve-mooned year  
With Time's sure power ?

He calls the winter days with voice of storm and hail,  
They shivering wake and shrink like spectres thin and pale ;  
Their time is not yet near  
Though wind-voiced March they bear  
Summon the twelve-mooned year,  
Each without fail.

O Herald of the year! blow thy glad summons still,  
Through trumpet of the sky, with echoes of the bill.  
O Herald of the year !  
Thy wind-voice we would bear,  
Still call the twelve-mooned year,  
Thy work fulfill.

Written for Zion's Herald by  
Frances Bent Dillingham

E. L. NOBLE

**OFF FOR The Land of Tropical Fruits**  
**CUBA** Flowers Sugar Tobacco Sunshine & WEALTH



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**OFFICERS AND DIRECTORS.**

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Treasurer, F. H. Mollenhauer, Importer & Mfg. Havana Cigars.  
Secretary, Lewis P. Wilson, Corporation Attorney.  
Counsel, Ex-Judge David Mitchell, Ex-Asst. U. S. Dist. Atty.  
Hon. Benjamin Wright, Attorney on Titles.

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### State Management of Prisons

ONE-HALF of the more than 27,000 persons committed to the county prisons of Massachusetts last year had been in the same institutions before; more than one-third of them from one to five times before, and 15 per cent. of them from six to fifty times before. It is impossible to absolve the State from responsibility for the existence of this great class of habitual offenders. It is open to criticism in two directions — for putting all grades of criminals together, regardless, as Governor Wolcott says, of "age and degree of criminality and degradation," and for its failure to use any measures for the reformation of those who are sent to prison. Until recently there has been no attempt to improve this system. The State has merely permitted the counties to control the penal institutions, knowing that the conditions were such that there could be no classification of prisoners, and that there were no facilities for their reformatory treatment.

But there has been an awakening. This question has secured consideration: Why should there be twenty-two county prisons, each containing all classes and grades of prisoners, and none of them reformatory in system or purpose, when the same institutions, under control of the State, could be classified and provided with means of reformation? The only answer is that it has always been so. There is little force in this argument based upon precedent. Twenty years ago there were 2,574 prisoners in the county prisons. In recent years the number has exceeded 5,100. What may have been wise twenty years ago with a small population, is unwise now, with prisoners enough to furnish several large classes, each homogeneous, removing the necessity for putting together prisoners whose association must be pernicious.

Besides, there is a great change in public sentiment in regard to the place and uses of the prison. It is now conceded that the State is under obligation to prevent corrupting association, and to devise reformatory measures for the corrigible classes. The fact that a young man has committed a crime does not prove that he is a criminal at heart, and it does not follow that he should be given over to evil ways, for there are ways of changing the purposes of very bad men, even.

If any practical business men had the problem of the State to solve — a half dozen well-defined classes of criminals in a score of institutions — he would put the prisons under one head, gather the various classes into institutions adapted for the special treatment of each, and make each part of the system fit every other part. When this is done, when the first offender is not forced into contact with the old criminal, when the young prisoner is trained into a better life, and compelled to fit himself for good citizenship before he can be discharged, there will be fewer relapses and a decrease of the criminal population.

This is the plan under consideration by the Legislature, on the recommendation of the Governor. Every consideration of philanthropy and of sound business judgment favors the adoption of the proposed system of State control.

**Worth Reading.** — Every reader of this paper who is meditating the purchase of furniture will do well to turn to another column, and read the good advice given there by the Paine Furniture Company in the article entitled "The Comfort Limit." There are several dividing lines in every article of furniture which mark the extreme limit of economy, the beginning of comfort, the limit of convenience, and the limit of adornment. The existence of these lines is made clear to the reader in the article mentioned, and it is well worth reading.

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# Zion's Herald

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## Zion's Herald

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PUBLISHED WEEKLY

Price, \$2.50 a year, including postage

36 Bromfield St., Boston

All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

### Thirteen to One

According to Col. Horace N. Fisher, who is one of the United States consuls in Chile, the trade of the American countries south of us, in 1890, amounted to \$1,383,409,432, while that of all Asia was but \$1,380,021,354. Comparing the population of Asia with that of Central and South America, he finds that one American to the south of us buys thirteen times as much as the Asiatic. He finds that the trade of the West Indies amounted to \$229,635,210, while that of all the East Indies was only \$223,000,112. These are rather interesting figures, and while it is impossible to secure anything like accuracy in such computations, it is quite evident that the market nearest the United States is by far the best one.

### Size of the Regular Army

Congress did not decide to make a permanent increase of the regular army, but arranged a compromise providing for the probable requirements of the next two years. The full strength of the regular forces was fixed at 65,000. It has now been decided to divide the enlisted men after this manner: ten regiments of cavalry, each regiment consisting of 1,234 men; seven regiments of artillery, with 1,710 men to a regiment; twenty-five regiments of infantry, with 1,378 men to each regiment; and 752 men in the battalion of engineers. This makes an army of 59,512. To these several staff departments, detachments, etc., there are assigned 5,030 men. This brings the enlisted force up to 64,542, which is less by 458 men than the maximum number allowed by the legislation enacted during the last week of Congress. When the regulars now on duty in the Philippines, those on their way thither, and those ordered there, shall have been recruited to their full strength in accordance with this regulation, we shall have a force of 17,914 enlisted men for the pacification of the islands. This will undoubtedly be sufficient, and the volunteers will come home to be mustered out of the service.

### Cotton Crop Overestimated

The cotton year begins on the first of September. As a rule at least two-thirds of the crop is in sight by the first of March. The best authorities have been

estimating the yield as exceeding twelve million bales, and up to the first of February the cotton market was based on that estimate. The foreign buyers have been rejoicing, and the farmers have been lamenting. The feeling on the part of the farmers has been that the world's supply of cotton was likely to prove a million bales in excess of the demand, and that there was no limit to the drop in prices as soon as the demand was supplied. They all knew that last year's crop of 11,180,000 bales was the largest on record, and that it followed other crops of large dimensions. They knew, also, that most of the manufacturing establishments had large reserve stocks both of the raw material and the finished product. So cotton was rushed into market and sold as low as five cents a pound — the lowest price ever recorded. Great surprise is now manifested that in spite of all the efforts to get cotton into the market, for fear of its falling to three or four cents a pound, the total receipts for the first six months of the cotton year are actually less by 119,156 bales than the receipts of last year. It is gradually dawning on farmers, buyers and manufacturers that the crop has been grossly overestimated, and that it may not exceed 10,500,000 bales. This means that the farmers have sold their crop for several million dollars less than what it was worth. It is a serious loss, but may be offset by the great demand for the crop of next year.

### Postal Telephones in England

England manages her post-office business so as to include postal telegrams, savings banks, and a parcels post. She sends a telegraph message of not less than twelve words (counting address and signature) for one cent a word over an area about that of New England and New York combined, and delivers it from any post-office without any extra fee. She carries express matter over the same area at an average rate of less than three cents a pound (packages not to exceed eleven pounds). The English post-office pays a handsome revenue every year. The Government has now formulated a scheme to spend \$10,000,000 in developing telephonic communication throughout the United Kingdom, and it has been approved by the House of Commons. The telephone service will become a part of the business of the post-office, with correspondingly low rates, but still leaving a good margin of profit on the investment. The lines of the present telephone monopoly will be taken by the Government at a fair valuation, and the extortion will end with the monopoly. The United States moves but slowly in the development of postal accommodations on the lines originally

laid down by the English projectors during the seventeenth century. They made the post-office a part of the public service, to be administered for the benefit of the public at the lowest cost.

### Italy's Resources

The prevailing discontent in Italy is attributed chiefly to increased taxation to meet the expenses of her large standing army and equip men and ships for offensive and defensive operations. The Italian Ambassador, speaking in London recently before the Italian Chamber of Commerce, painted rather a hopeful picture of Italy. He resented the suggestion that Italy is poor, and cited the fact that the deposits in her savings banks amount to more than \$600,000,000 (about one-tenth the amount which is deposited in the savings banks of the United States). Although running behind just at present, the Ambassador asserted that during the last ten years the national revenues have exceeded the expenditures, and he scouted the idea that Italy is either bankrupt or in any danger of bankruptcy. She has doubled the number of mechanics since 1871, and trebled her exports of mineral products and silk. The number of steamship arrivals and departures has increased from 24,000 annually to 60,000. These are certainly promising figures, but the promise is very likely to outrun the fact unless Italy materially reduces her national expenses. In one thing the United States would do well to imitate Italy, and that is in the construction of all the material necessary for the navy. The Italian Government can build its own ships without calling in the contractors. It is more than time that the United States followed that example.

### Madagascar's Dethroned Queen

France has coveted Madagascar for more than a century. It is nominally hers now, but the process through which she acquired it reflects no credit on her character as a nation. After a contest lasting three years the French concluded a treaty with Queen Ranavaloa, in 1885, by which they were to control the foreign policy of the island. This was followed by ten years of controversy, and at the end of that time the queen was compelled to recognize a French protectorate. Rainilaiarvony, prime minister and prince consort, was deported to Algiers. Two years ago the agreement was signed by the distracted queen which annexed Madagascar to France, and a year later the French Governor-General deposed her and sent her to the island of Réunion. About a month ago a French steamer arrived there to take her to Algiers. She had had no sugges-

tion that she was to be removed, and until she was actually on board the steamer did not know her destination. Naturally she was much disturbed, but her dignified reserve won the sympathy of all the passengers. She was given the seat of honor at the right of the captain, and it was noticed that, true to her principles, she drank no wine. On the arrival of the steamer at Marseilles the queen was hurried off to Algiers where she will spend the remainder of her days in exile. She was born in 1861, and succeeded to the throne in 1883.

#### Nonconformist Lords

By the English law twenty-four bishops are members of the House of Lords. During a recent debate in the House of Commons, on the proposal that that body declare that bishops should no longer have a right to a seat in the House of Lords, an amendment was offered providing that the heads of the chief bodies of Nonconformists be made life peers and given seats with the bishops. This would admit to membership the Wesleyans, Congregationalists, Baptists, Free Church Presbyterians and Roman Catholics; and doubtless Hugh Price Hughes, Dr. Clifford, Dr. Fairbairn, and Cardinal Vaughn would acquit themselves with honor. The chief objection to this proposal, which can hardly be considered as within the realm of practical politics, is likely to come from the Nonconformists themselves, because it certainly involves a recognition of state interference with, and control over, religion. Against such interference these bodies have always protested. The English principle of recognizing the interpenetration of things civil and things spiritual, logically demands that all religious leaders of large Christian denominations should be called to a participation in that body in which lies the sovereignty of the kingdom. The Establishment is as little likely to acquiesce as the Nonconformists, although their reasons for disagreement are diametrically opposite. The amendment was not added, and the original motion was defeated by a vote of 200 to 129.

#### New Hungarian Ministry

Baron Banffy is out at last, and M. Szell has been installed Prime Minister. Six of the ten members of the former ministry have a place in the new one, which, by the changes, has become exclusively Liberal. Szell accomplished the unexpected when he reconciled the various factions of the Liberal party, and it is predicted that the National party will have to dissolve. The Opposition still has power to thwart the plans of the new Prime Minister by resorting to the obstruction tactics which proved too much for Banffy. Hungary has been showing much sympathy for the Emperor in his sorrowful old age, and has protested that she will do nothing to disturb his reign. As for Austria, it would seem as if constitutional government must be abandoned, and that, securing the support of the German and Magyar Nationalists, the Emperor must rule by prerogative. It is predicted that some working compromise will be effected, with the tacit understanding to

defer the final struggle until after the death of the Emperor.

#### Ocean Cables

It is a matter of regret that Congress made no provision for a Pacific cable. The Pacific Ocean is now so intimately connected with the United States that it is almost impossible to get along without cable communication. It is the one great body of water that has not yet been spanned by submarine telegraph wires. Australia has a line to New Zealand 1,200 miles long, and one to New Caledonia 800 miles long, but that is all. Hawaii, Wake Island, Guam and the Philippines are four of the best landing places that could be selected for a cable across this immense body of water. The difficulties attending the construction of the submarine telegraph were finally overcome in 1866 when the Great Eastern joined Valentia, Ireland, to Newfoundland. Since that time cable communication between the United States and England has never been interrupted except temporarily. It was in 1795 that the Spanish scientist, Salva, suggested the idea of submarine telegraphy and showed its possibility by some experiments; but it was not until 1842 that Morse was convinced that electric communication between the United States and Europe was practicable, and it was fifteen years later before the attempt was made. The first messages cost \$100, but the rate has been gradually reduced so that now the price is but twenty-five cents a word. At first only three words could be sent per minute, but last year a message was sent from the House of Representatives in Washington to the House of Parliament in London, and an answer received in 13½ seconds. More than six million messages are annually transmitted by the 1,500 submarine cables of the world.

#### The Coming Billionaire

We have heard a good deal about him, but we have never looked forward to seeing him. A billion dollars is so large a sum of money for one man, or one family, to accumulate that we have shaken our heads with imperturbable incredulity whenever alarmists have sounded a warning note. If certain reports are reliable, the billionaire is already on his way to American toleration. His name is John D. Rockefeller, of Standard Oil fame. He has certainly made kerosene oil very cheap, so far as the price per gallon goes, but if there is added to that price the condition that we are to accept a billionaire as a permanent factor in American life and politics, perhaps it would have been better to pay a trifle more for the oil. A table of his property is going the rounds showing that he owns \$319,309,000, and that his annual income is \$20,000,000. By re-investing his receipts and compounding his interest he would be able to touch the billion mark within the threescore years and ten, even if he did not add another dollar by skillful manipulation. His daily income exceeds the yearly salary of the President of the United States by \$5,555. Cræsus was hardly a well-to-do gentleman compared with this latest product of Ameri-

can soil. The property was not his by inheritance, for twenty-five years ago he was a bookkeeper at a salary of \$600 a year. It would be interesting to know just what proportion of this enormous sum of money finds its way into the hands of the tax collector, as it would be interesting to know what is to be done to prevent the duplication of such fortunes. They may not be a menace, but they certainly are an unnatural development in a country such as ours.

#### Uniform Divorce Laws

The Federal Constitution provides that "full faith and credit shall be given in each State to the public acts, records and judicial proceedings of every other State." Under our present laws regarding marriage and divorce that is impossible. Two cases recently tried in the courts of the State of New York forcibly illustrate this. A widow's right of dower was called in question because she had been divorced in North Dakota from a former husband. The court admitted the divorce, but held the second marriage bigamous. The case will go to the United States Supreme Court. The other case was a suit for divorce. A woman, having married in New York, went to Connecticut to secure a divorce — her husband remaining a resident of New York. After obtaining the divorce she married again. The New York court held that while the woman was divorced, and her second marriage lawful, according to the laws of Connecticut, yet by the laws of New York she was still the wife of her first husband, and accordingly granted him an absolute divorce. This would be ludicrous if it did not touch the very foundation of all human society and produce discord of the most serious kind. Public policy — to say nothing of higher motives — certainly requires that one jurisdiction ought to observe as valid any marriage legally contracted in another jurisdiction, but the two cases cited above show that this is not done, although the Constitution expressly demands it.

#### National Expenses

Chairman Cannon of the committee on Appropriations says that the total amount of money voted by the 55th Congress amounts to \$1,566,890,016. To this large amount there should be added about \$70,000,000 which must be appropriated by the next Congress to pay for contracts already authorized, but for which only a part of the sums to be paid has been voted. During the session just ended the appropriations amounted to \$673,658,400. The war with Spain has already cost us \$482,562,083. For the ordinary expenditures of the Government there has been appropriated \$1,041,580,273, and this is \$39,746,658 in excess of the amount voted by the 54th Congress. The country is to be congratulated that such careful attention was given to the ordinary expenses of the Government; for in time of war it is very easy to promote extravagance. To this good result Mr. Cannon was one of the chief contributors, for it was he who warned Congress that it was no time to launch such enterprises as the Nicaraguan Canal, and exhorted his own party to keep the ex-



penses down to the lowest possible limit. Additional taxation would check the industrial advance on which the welfare of the country depends even more than on its armed forces. In the meantime the revenues are increasing, and the deficit at the end of the present fiscal year is likely to be much smaller than the official estimates.

#### Hong Kong Contract Stands

China negotiated with a British syndicate for a loan of \$11,500,000, pledging the Chinese Northern railroads as security. Before granting the loan the syndicate appears to have induced the British Government to secure from China a guarantee that these railroads should not be alienated to any foreign power. To this guarantee Russia entered an objection. There has been some confusion because of the fact that sometimes this transaction has been called the Hong Kong loan, and quite as often the New-Chwang loan. New-Chwang is at the head of the Gulf of Liao-Tong, and is the port of Mookden, capital of Manchuria. Last week, it is said, the Chinese Foreign Office was notified from St. Petersburg that the Russian Minister had been instructed to withdraw his objection to the contract. Thus one more cause of friction between Russia and Great Britain is removed.

#### Cuban Assembly Removes Gomez

The Cuban Assembly is angry with General Gomez, Commander-in-Chief of the Cuban Army, because he agreed to accept \$3,000,000 from the United States to furnish the soldiers with means to begin work on the plantations. It was not to be considered payment for services, but as a temporary relief. The Assembly insists that five times that amount is absolutely necessary, and it has been for several weeks in session at Havana trying to devise means to obtain a loan of \$12,000,000 with which to supplement the amount received from the United States. As there is no one to guarantee the loan, of course it cannot be raised. The prolonged discussion was creating a good deal of uneasiness, and General Brooke informed the Assembly last week that it must speedily decide whether it would take the \$3,000,000 and disband the army or not. The immediate response is the vote of the Assembly abolishing the office of Commander-in-Chief. General Gomez has a much larger following in Cuba than the Assembly has, and the attempt to disgrace him will bring confusion to those who suggested it. He has fought for the freedom of Cuba, and is satisfied to be judged by those whose freedom he has been so largely instrumental in securing.

#### French Spoliation Claims

Congress at its last session appropriated \$1,043,117 towards the payment of the French Spoliation claims. This is the second instalment towards the payment of claims amounting to more than twenty million dollars promised in 1800. The first instalment was paid in 1891 and amounted to \$1,304,095. According to an agreement made with France in 1800 we were to pay all claims held by citizens of

the United States against that country. Fifty committees, in almost as many different Congresses, favorably reported bills for the payment. Three presidents — Polk, Pierce and Cleveland — vetoed bills agreed upon by both Houses. It was not till 1895 that the beginning of a settlement was made. In that year the claimants were allowed to bring suit in the Court of Claims, but after so many years it was very difficult to produce satisfactory evidence of indebtedness, and the probability is that the whole amount of money necessary to satisfy all claims that can be proved will not exceed three million dollars. The matter is of special interest at this time because in our latest treaty with Spain we have an agreement to the same effect. Already claims aggregating more than the French claims have been filed. For the honor of the nation it is to be hoped that these, when properly adjudicated, will meet with a more prompt response than that given to those who suffered damages from the French between 1783 and 1799.

#### Prohibition under the Raines Law in New York

When the law regulating the sale of intoxicating liquors, known as the Raines law, was passed, the believers in prohibition were very much disturbed. It seemed to throw one more barrier in their way. It has proved to be of considerable assistance to them in the 942 towns that were given the right to vote on questions concerning the sale of liquor. The local option part of the law was not very highly regarded at first, but the fact that there are now 262 towns in New York where there is absolute prohibition is full of suggestion. Out of the 942 towns where local option is permitted there are only 359 where there is no restriction upon the sale of liquor beyond the payment of the license tax. That is 359 too many, but it is a very good showing for all that. Many temperance men are determined to secure the best results that are possible under the present law before attempting further legislation. Both in the smaller communities and in the largest cities there is good evidence that the Raines law is doing more to keep the saloon out of politics than any other law ever enacted. Saloon-keepers are rapidly losing their political influence, and the liquor dealers are a diminishing factor in the politics of the State. There are too many of them, and they have too much influence; but the membership of the present legislature contains fewer liquor dealers than might be expected in a State where such large quantities of liquor are annually consumed.

#### Soldier Colonists

It is officially reported that about ten per cent. of the volunteers now fighting in the Philippines wish to remain there and make homes for themselves. They say that when their services are no longer required they would like to be mustered out where they are, and paid the amount of money their transportation would cost. With this money they could engage in lumbering, mining, agriculture and cattle raising. It will be remembered that the most of these volunteers are from the West. No better

pioneers of our civilization are to be found between the two oceans. If ten per cent. of them will settle in the Philippines they will do more to bring the Filipinos to an understanding of the meaning of a free government than all the teaching that can be done in a generation. The facilities for lumbering and for raising cattle appeal very forcibly to these hardy pioneers. By all means let them have the opportunity they covet. It will not be the first instance where the victors settled on the lands they conquered.

#### Masbate and Ticao

Almost every week we are called upon to familiarize ourselves with the names of new places over which the Stars and Stripes have been raised. This week Masbate and Ticao have sought the protection of our flag. These two islands lie between Luzon and the Visayas proper. Ticao is only about 27 miles long and 13 miles wide, while Masbate is about twice as large. Together they may have a population of thirty thousand. They have towns with such quaint names as Mogpog, Milagros, and Uson — the first-named is said to contain more than 5,000 inhabitants. These two islands come to us without any fighting, and are said to be rich in timber, minerals and live stock. While the disturbances at Luzon are bound to attract more attention than the peaceful conquest of the other islands of the group, it is more than likely that the time is coming when these will be first in importance in many respects. Luzon will not quickly recover the losses which the war has entailed, while these other islands are ready to profit by the advantages offered them by a stable and equitable government.

#### Advance in Luzon

The arrival of General Lawton at Manila last week with reinforcements was the signal for an aggressive movement against the insurgents. General Lawton will be in command of the forces, while General Otis will give his attention to the duties of the office of Governor-General. From the reports that have reached the United States it is evident that the campaign against the Filipinos must be carried on very much after the style of our Indian campaigns. General Lawton has had ample experience in that, and his services at Santiago have commended him to the confidence of the people. There has been constant skirmishing for two weeks and the insurgents do not appear to have held their own at any point. The face of the country is of such a nature that it is very slow work to drive them, and their method of fighting makes it very dangerous for any body of troops to be separated from the main line. Last Monday General Wheaton captured the city of Pasig, east of Manila, after a vigorous contest. The details of the battle have not yet been received, but the advance shows that arrangements are now completed for pressing the campaign with vigor. The loss on our side, if the reports are to be credited, was very slight; there was only one killed and six were wounded. Manila is under control now, and no further disturbances are anticipated.

### THE DANGER OF UNREALITY

It is subtle, and it threatens in every department of life. But this is especially true in religious testimony. The church talks a language of its own, which Professor Harnack speaks of as "the language of Zion." The words of the class-meeting and the prayer-meeting are parts of this language. To one who does not possess the vital religious experience, to express which the language of Zion is used, these words must seem little more than the mechanical repetition of formulas. Hence every Christian is under great obligation to fill those words full of reality. Any listener who knows the daily life of the witness can quickly determine whether the testimony expresses a real experience or whether it is only a hollow form.

Still more specifically we may take the matter of the Lord's Prayer. We repeat it in countless places. But in each case do we make it a reality? Does the petition for pardon involve our own act of forgiveness to every soul? Does our prayer for the advent of the kingdom involve a personal consecration to our share in the event? Unless this is so, the greatest of petitions has been crowded full of unreality and the hollow form mocks God. The world is watching Christians to see if they lay the emphasis upon reality in religion. There are enough organizations, but too little life behind them. There is sufficient formalism and the language of Zion has grown elaborate; the world waits for spirit behind the form and experience behind the spoken word.

### THE PRESIDING ELDERSHIP

THE importance of the presiding elder's office is hardly surpassed by that of any other in the Methodist Episcopal Church. His quarterly visitations make him personally acquainted with every charge and every pastor on his district. His place in the Bishop's cabinet, with his knowledge of the men and the churches, gives him almost absolute power over the appointment of pastors. He, in most cases, settles the question of changes of pastors. He is the connecting link between charges — the episcopos over twenty to sixty churches and as many pastors.

He practically controls the admission of men into the Conference. He largely fixes the standing of men in the Conference. If he is a wise man and godly — as most presiding elders are — he gives tone and spirit to the Conference. There is no more important office, and none more indispensable in the church. Proportionate is his responsibility. He should be a man above party, clique or trickery. Conscience and sound judgment should dominate mere sentiment or personal sympathy. He should be a man of great heart, but, like a just judge, he must remember that official action must not yield to pity, nor duty to tears; he is an officer of the church, not a placemaker for the weakling or the unholy. He must remember that the law is not made for the righteous man, but for the disobedient. He is not to consult his own ease. It is often far easier to condone

offence than to correct or punish wrong; to be blind to a sin than to search out and root out an offence; to transfer a sinner than to arraign, try, or expel.

To admit some weakling to Conference membership is often the easiest way to fill a poor appointment, as well as the sure way to keep it poor. But it is also the way to fill the Conference with the class of men who seek the priest's office for a piece of bread, and will be a burden and a clog forever. That kind of a man not only keeps out a better man, he also lowers the ministry by standing as a type of its talent, and more by creating the impression that ministers are inferior as men, whatever be their morals; and young men of talent hesitate to grade themselves so low.

The presiding elder must be a man. If not possessed of genius, he must have grit as well as grace. Alas! for the Conference when the Bishop selects presiding elders for "smartness" rather than for sober Christian judgment and integrity. Alas! for the churches when the elder promotes rather than disciplines the unworthy, and makes place for the weakling to save himself labor rather than for the sake of the cause of Christ.

### Never Competition, but Always Co-operation

COMPETITION in business is bad enough, but competition in religion is inexcusably wicked and a travesty upon Christianity. That many people, even in this age, are so limited in vision that they cannot see the impropriety and sinfulness of rivalry in advancing denominationalism, shows that the little light that is in them is darkness. We find herein a striking illustration of the words of the great Teacher when He said: "If, therefore, the light that is in thee be darkness, how great is that darkness."

One of the most palpable reasons for the eclipse of vital Christianity in rural communities at the present hour is the unquestioned fact that every church — the Methodist Episcopal no less than others — has been actuated so largely by a desire to extend denominational lines. Our villages are atrophying religiously because of the desperate effort which has been and is being made to sustain churches of from two to five denominations where only one should have been planted. To keep up this unreasonable but now apparently necessary competition, each church, in order to support its pastor, is compelled to resort to objectionable practices which stifle its spiritual life and power. These are old truths, familiar to every intelligent observer, but needing constant enforcement in order to prevent, as far as possible, the continuance of this competitive folly in other places.

But a similar condition exists in many mission-fields. Here denominational rivalries and competition not only result in a great waste of effort and mission funds, but also in the expression of a type of religion — we cannot say Christianity — which is deformed and misleading. The time has fully come to begin a radical reform of this unwise course. There should be co-operation

among the missionary societies of the leading denominations for the purpose of preventing competition, especially in new fields like Cuba, Porto Rico and the Philippines. The subject should be earnestly agitated and a general and healthy pressure be brought to bear upon the several missionary societies to constrain them to wiser and more Christlike action in planting new missions. It is encouraging to note the following editorial in the *Examiner* of New York, our highly-esteemed Baptist contemporary:—

"We print elsewhere a communication from an esteemed Pennsylvania pastor with regard to the proposal to divide up our newly acquired territory among the several evangelical missionary societies. To this he objects as savoring of disloyalty to our principles. While we agree with our correspondent that Baptists must be loyal, at all times and under all circumstances, to the requirements of the Great Commission, it seems to us that, inasmuch as we cannot, with the means at our command, occupy all the territory in question, it is better to confine our efforts to such a portion of it as we can properly care for, leaving to other evangelical Christians the task of presenting the saving truths of the Gospel to those whom we cannot at present reach."

### No Reason for a Panic

ON Monday, March 6, Rev. S. P. Cadman, D. D., the well-known and highly honored pastor of Metropolitan Temple, New York, delivered an address before the Methodist Preachers' Meeting of that city upon the new scholarship in its relation to the Bible. This address is one of a series upon the same topic, the other speakers having been Drs. J. M. Buckley, Joseph Pullman, and B. P. Raymond. Dr. Cadman's utterances were caught up by yellow journalism as a current sensation, and have been echoed in the secular press as if he were a most revolutionary and dangerous heretic. We understand that he has been grossly misrepresented and made to say what he never thought of saying, and charged with holding opinions which he does not entertain. Clippings from these papers have been sent to this office from distressed readers, and we have been urgently requested to defend the church from this new and harmful heretic. We hasten to assure our anxious friends that there is no occasion for a panic because of anything that Dr. Cadman said; and we again suggest that they make it a rule of life to accept with large allowance the sensational reports in the daily press relative to the alleged heretical utterances of any minister.

A careful scrutiny of most of the reports of Dr. Cadman's address are self-refuting. In one of considerable length sent to our table Dr. Cadman is charged with a disbelief in the "inherency" of the Bible; and this word "inherency" is not a typographical blunder, but a good illustration of the inadequacy of the reporter's knowledge concerning the subject which he undertook to write up.

That Dr. Cadman said nothing remarkable or heretical, is shown from the fact that over three hundred Methodist ministers listened to him for an hour and a half, voting him an extension of time, and applauded him long and enthusiastically when he concluded; and also that Bishop Andrews, one of the best poised men in the church, who heard a part of the address, is reported to have said: "What I heard of it impressed me as being remarkably good. I don't wish to say it was a liberal, but it was decidedly an untraditional, interpretation of



the Scriptures. I believe the majority of the ministers who listened to him agreed in the main with what he had to say."

That the religious press of the liberal type and tendency have exploited Dr. Cadman's alleged utterances as an indication of a great lapse of faith from Methodist theology and opinions, is also evident. It is clear that these papers have no knowledge of Dr. Cadman and his work. They do not know — what every intelligent Methodist does know — that he is not surpassed as a successful preacher of an evangelistic and saving Gospel, and that his church is characterized by an especially ardent evangelism. The report



REV. S. P. CADMAN, D. D.

or inference that he is out of accord with the Methodist Episcopal Church or is likely to withdraw from it, or that any one in the denomination who knows him and the facts in the case has intimated a desire that he withdraw, has not the slightest foundation in fact. He is known pre-eminently as an evangelical from the roots upward, and as intensely loyal to Methodist doctrines which he preaches with unusual power.

A reliable daily paper gives the following as the substance of what Dr. Cadman, in an interview, said of his address: "I said, and I thoroughly believe, that the absolute inerrancy and infallibility of the Bible are no longer possible of belief among reasoning men. I did not try to reduce the infinite to a logical proposition. Why, if you could get a fair understanding of the trend of religious thought today, it would make what is called Ingersollism seem archaic. He puts up little images of the Christianity of centuries ago, simply for the sake of smashing them for the amusement of his audience. I never touched upon the age of Methuselah, the temptation of Eve, the tower of Babel, the story of the Flood and a dozen other disputed Biblical traditions. I did talk about Jonah and the whale. I quoted Ewald, Neander and Bleek, touched upon the various explanations they had to offer; said that I could not accept their opinions as conclusive, and defined my personal position as one of suspended judgment. I assert that the essential portion of Christianity is not in any book or creed, but in the personality of Jesus Christ as the revelation of God. Everything else in the Bible is subordinate to the teachings of His life as told by St. Paul. Half the pages of the Old Testament are of unknown authorship, and the New Testament contains contradictions."

It will be observed that in the first sentence he uses the terms, "absolute inerrancy and infallibility." Of course no intelligent Bible student of today holds to absolute inerrancy and infallibility," for it cannot be maintained; and it would be of no value if it were true or could be maintained. That there are "contradictions" in the New Testament, no one can fail to see; and these discrepancies will not surprise or disturb any

one who possesses correct views of the writing and compilation of the different books. But there is nothing in all these contradictions — as Dr. Cadman claimed — to affect the substantial and essential truths of the New Testament. All this needless flurry and anxiety comes, as we have so often said, from the fact that leading Methodist journals fail to keep their readers informed of the new light on, according to Pastor Robinson, is ever breaking forth from the Word. ZION'S HERALD has aimed from the first to be entirely frank with its readers and to acquaint them with all the results of Biblical research. It is a reprehensible mistake to rule these vital subjects out of the columns of the Methodist press and to treat conscientious and devout investigation as if it were wrong and heretical. Such a purpose will end only in humiliating failure. Truth can neither be strangled nor smothered.

The Bible is the liveliest and most agitating of books. It is the heaven that is constantly working in and upon the human mind. Its truths must be turned over and readjusted to every new generation. The results of the profound and universal study of this Book are in the air. Our ministers, especially our young men and those older men who are intellectually receptive and studious, are familiar, as they ought to be, with the results of this searching scrutiny. That is why the three hundred ministers applauded Dr. Cadman's especially frank and honest utterances. It is useless, as it is insincere, to try to check this devout study of the Scripture, or to brand it as something wrong. It will go on, for it is God's purpose that it go on. Out of it there will come a simpler, more inspiring, and more conquering faith. Let any man beware lest in this matter he be found fighting against God. Tolerance is the essence and spirit of Methodism. Wesley was the most tolerant of men. He discarded the old interpretation to make room for a clearer and better view. He was not afraid of truth, nor even of error, for he had undoubted faith that truth, in the clash of a living conflict, would conquer. Let the followers of Wesley today be as tolerant, as studious, as loyal to the truth as they find it, as he was. Let this friction over variant opinions, in non-essentials, cease. Jesus Christ remains. Never was He so reverently admired and worshiped as the Saviour of men. Listen to Wesley: "I will not quarrel with you about opinions. Only see that your heart is right toward God, that you know and love the Lord Jesus Christ, that you love your neighbor, and walk as your Master walked, and I desire no more! I am sick of opinions, and I am weary to hear them. Give me solid and substantial religion; give me an humble, gentle love of God and man, a man full of mercy and good fruits, a man laying out himself in the work of faith, the patience of hope, the labor of love. Let my soul be with these Christians, wheresoever they are, and whatsoever opinions they are of. Whosoever thus doeth the will of my Father in heaven, the same is my brother and sister."

We are gratified to announce that we shall publish, at an early date, Dr. Cadman's views upon this important subject, from his own manuscript.

A benevolent friend, interested in deaconess work, has purchased several thousand copies of the book "Deaconesses," by Lucy Rider Meyer, and will gladly send one copy free, as long as the supply lasts, to any member of the Methodist Church who will send name and address, with four two-cent stamps (or, if more convenient, a dime well wrapped in paper) for postage, wrapping, etc. The book contains 140 pages, with many illustrations, and is recommended by the Bishops. Address Mrs. A. Young Woman's School, Aurora, Ill.

## PERSONALS

— Bishop Newman, on account of illness, was compelled to relinquish the presidency of the Virginia Conference to Bishop Goodsell.

— Bishop Ninde and Secretary Leonard are back from their trip to Cuba and Porto Rico.

— Bishop E. R. Hendrix will preach the commencement sermon at Emory College, June 11.

— Miss Kate E. Moss, district secretary of the W. F. M. S. of Maryville, Mo., is spending a few weeks in Boston.

— Rev. Samuel L. Beller, D. D., has returned from his five months' tour abroad.

— Rev. W. H. W. Rees, D. D., of the Freedmen's Aid and Southern Education Society, will spend two weeks of the present month in work among the charges of Troy Conference.

— It is stated in the public press that Willson M. Day, of Cleveland, O., will become general manager of the business department of the Chautauqua Association, and that the new president to succeed the late Hon. Lewis Miller "will undoubtedly be Mr. C. Studebaker, of South Bend, Ind."

— Mrs. Mary H. Hunt, well known for her labors in connection with temperance education in the public schools, has just been appointed by the National Council of Women as one of the speakers at the quinquennial of the International Council, which is to convene in London the last week in June of this year.

— Rev. P. S. Mather, of Dodgeville, Wisconsin, formerly of the New England Southern Conference, is not only still doing vigorous work in the ministry, but is making good use of his pen, as is seen by a poem written by him which appeared in the *Northwestern Christian Advocate* and other papers upon "The Babe of Bethlehem."

— At a meeting of the board of directors of the Massachusetts Total Abstinence Society, held in this city last week, a resolution was adopted commending and congratulating Hon. John D. Long, Secretary of the Navy, and president of the Society, for his action in bringing about the abolition of the canteen system in the navy and the sale of liquor at army posts.

— Rev. Dr. T. DeWitt Talmage, who for nearly four years has been pastor of the First Presbyterian Church, Washington, has resigned. The demands of religious journalism and the lecture platform are the reasons given for the action taken. Rev. Dr. Byron Sunderland, for forty-five years pastor of the church, and pastor emeritus since last June, is invited by the congregation to resume his position as active pastor, and has consented.

— Mr. Joshua Merrill was called, on Thursday, March 9, to Salem, N. H., to attend the burial services of his brother, Abraham Hedding Merrill, who passed to his reward, March 7. The deceased was a man of unusual intellectual ability, a writer for the press, and a contributor semi-frequently of lyrical compositions to various magazines. He had been somewhat of an invalid, but was sustained in the possession of a clear and intelligent Christian faith.

— At a recent meeting of the students of Boston University, Edmund L. Smiley, son of Rev. G. M. Smiley, of Milford, was elected editor-in-chief of the *Beacon*, and the following assistant editors were chosen: Everett W. Lord of Ellsworth, Me., and Miss Lucretia E. Berry of Chelsea, literary editors; Miss Annie G. Towle of Hooksett, N. H., and John P. Shook of Richmond, Pa., local editors; David S. Wheeler of Gloucester,

exchange editor; and Miss Edith Everett of Roxbury, alumni editor.

—Rev. R. S. Rust, D. D., from whom we are always glad to hear, writes from Cincinnati under date of March 9: "I am in comfortable health for one nearly eighty-four years of age. I preached last Sabbath morning at Price Hill in this city, and am engaged for Mt. Auburn next Sabbath morning."

—The Hon. Levi W. Barton, at one time one of the most prominent lawyers of the Sullivan County, died at Newport, N. H., March 10, aged 81 years, leaving a wife and four children. He had held many important State and county offices. He was a member of the Methodist Church of Newport and had been for years one of its most honored and generous supporters.

—Dr. I. J. Peritz, head of the department of Semitics in Syracuse University, has just received a letter from Prof. T. K. Caeyne, LL. D., of Oxford University, England, inviting him to become a contributor to the *Encyclopedia Biblica*, which is to be published simultaneously in England and America. The board of editors is announced to consist of "sixty of the greatest theologians and Biblical scholars from all the world."

—It would seem a pity to lose so virile, manly, and every way useful a man as Dr. Henry Van Dyke, pastor of the Brick Presbyterian Church in New York city, out of the active ministry; but Princeton University, having established a new chair in English literature, with the special view and desire of having him fill it, expected to secure him. It is reported that he declines it, as he recently declined an invitation to a similar chair from Johns Hopkins University.

—Rev. Dr. Stephen Cushing and wife, both far on beyond the fourscore years, are living with a widowed daughter-in-law at 44 West Cottage St., Roxbury. They are in feeble health. Dr. Cushing is seldom able to attend church now, while his wife, owing to deafness and great infirmities, does not leave the house at all. A caller recently found them enjoying the light that comes at "evening time." They had just finished reading the Bible through fifty times. Dr. Cushing hopes to be able to attend the coming session of the New England Conference part of the time.

—Rev. Emory A. Howard, pastor at West Medway, passed on to his reward, Tuesday, March 7. He was born at Guilford, Vt., Nov. 2, 1837. The son of a Methodist minister, he received such training as a home with godly surroundings can give, being also supplemented by several terms at Newbury, while his preparation for college was made at Tilton. Rev. Silas Quimby gave him an exhorter's license, and the quarterly conference at South Acworth made him a local preacher in 1862. His health not being firm enough to take up a college course, he spent some time in teaching, and in 1866 entered the "Institute" at Concord, and graduated on its removal to Boston, in 1869. The same year he joined the New England Conference, and in the autumn was married to Miss Louise J. Merrill, then a teacher at Tilton, who with the daughters remains to mourn her loss. While at Whitinsville in 1873 he ably represented the town in the General Court of Massachusetts. He was a faithful and conscientious minister, endeavoring to do a good day's work in the vineyard of the Master. The cause of his death was cancer of the liver. Funeral services were held in the church at West Medway on Friday at 2:30 P. M., conducted by Presiding Elder Mansfield, assisted by Revs. H. B. Swartz, James Mudge, G. M. Smiley, Alfred Noon, J. H. Tompkins, S. C. Cary, and Mr. Herman (the

Baptist pastor). There was a very large attendance, and the Masonic service was held in the church at the close of the other service.

—The church will be greatly relieved by the following cablegram, which was received at the Mission Rooms, New York, on Saturday: "Bishop Warren doing well; eighth day; full diet." Unless something very unusual should develop, this would indicate that the Bishop has safely passed the danger point. We learn that he was in excellent health when he sailed from New York. We are in receipt of another contribution from him, the first page of the manuscript written in his own hand, the remainder by amanuensis.

—Mrs. Abigail Hart Merrill, widow of the revered and saintly Rev. Abraham D. Merrill, is living quietly and peacefully, at the great age of 88, in her beautiful little home in Dorchester. Excepting deafness and an annoying dyspeptic trouble, she is in good health, taking great interest in the affairs of the church, and having precious and most intimate communion with Jesus. Her beloved husband, "Father" Merrill, was translated nearly twenty-one years ago, saying as his last word, "Ready." Receiving the dutiful and loving care of family and friends, this aged mother cheerfully awaits the fulfillment of the Lord's holy will.

—Rev. and Mrs. J. S. Simpson, missionaries to Africa, were recently tendered a farewell reception by the faculty and students of Gammon Theological Seminary. Mr. Simpson is a graduate of the Seminary, and goes with Bishop Hartzell for the work in Africa. He is the third one of the alumni of the Seminary who has gone to that foreign field. Through the work of the "Stewart Missionary Foundation" of the Seminary, which reaches every institution of learning of our church in the South, these three missionaries and their wives, Rev. A. P. Camphor, B. D., Rev. J. S. Sherrill, B. D., and Rev. J. S. Simpson, were led to consecrate their lives to the foreign work.

## BRIEFLETS

Mallaleu Seminary, Kinsey, Alabama, is enjoying a blessed outpouring of the Spirit.

By the will of the late Cyrus Washburn, Esq., Boston University is the pleased recipient of four houses on Shawmut Place, East Weymouth.

Our readers will learn from our interesting English letter, which appears on the next page, how very earnest and successful our Wesleyan brethren are in raising their Twentieth Century Fund.

It seems that the State of Alabama is to try the Dispensary system. It is encouraged to do it from the manifest success of the South Carolina Law. According to the *Standard* (Baptist) of Chicago: "The invariable testimony of ministers and laymen alike is that it had reduced drunkenness and crime in that State at least 50 per cent."

The *Michigan Christian Advocate* observes: "There are 238 Conference claimants in this State. If the proportion holds for the entire church, then the whole number is some 6,000. The \$80,000 dividend made by the Book Concern would provide \$13.66 for each of them."

The residence of Bishop Ninde at Detroit, Mich., was broken into recently during the absence of the family. The *Michigan Advocate* of last week says: "All closets and drawers were thoroughly overhauled, and the pilferers spared nothing. The extent of

the loss cannot be estimated at this writing."

Rev. Dr. George Gray and a committee of the forward movement of Chicago have purchased thirty-five acres of land lying between Kalamazoo River and Lake Michigan, near Saugatuck, upon which they will put up suitable buildings to be used for the summer outing and school for poor children of Chicago.

Rev. O. W. Scott, of Campbell, Junior Superintendent of the First General Conference District, has prepared an excellent Junior Epworth League Ritual, which the Book Concern has brought out in handsome pamphlet form, and which is on sale at C. R. Magee's.

A note from Rev. C. L. Goodell, of Hanson Place Church, Brooklyn, written March 7, bears this encouraging report and suggestive aspiration: "Last Sunday I received 37, twenty of whom came on probation. This makes 213 received into the church since Jan. 1. May our Methodism keep the salvation of men prominently before it, and may God give us a generation of soul-winners!"

The *Midland Christian Advocate*, in commenting upon the loss which has accrued the present year from the publication of the "official *Advocate*," observes: "If there is something radically wrong in the way our official papers have been managed, we should be inclined to locate the responsibility, first on the General Conference, and second on some visionary editors and members of the Book Committee, who succeeded in changing the subscription price of the paper, without an adequate calculation of the financial results. It is an easy matter for almost any body of men, wholly inexperienced in the newspaper business, to form an opinion, off-hand, of what it should cost to run a paper."

The following paragraph is taken from a letter written by the pastor of one of our churches in a large manufacturing town in Massachusetts. We quote it, thinking that thereby the faith of some other preachers may be strengthened and their zeal stimulated:—

"This has been a very busy year to me and a very happy one in my work. I am certainly delighted with this field of labor, and find the very best of consecrated toilers in the church. My calling has been a large part of the work, thus far going to a few over one thousand homes. The people have come out gladly to hear the Gospel; especially during the winter have our evening services been very large. Our missionary collection amounted to \$726. But it seems to me that best of all has been the fact that many dear souls have been saved. We have held special services during the month of January, and some over two hundred have been at the altar and professed conversion. I received 172 into the church on probation last Sabbath morning and baptized 85 adults. I have had from twenty to thirty evangelists aiding me, all present at the same time, and these evangelists have been of the best kind, for they are the officials of the church. Their consecration, power in prayer and personal work have had the result of bringing God and sinner into contact, and our Father has won."

Is there anything, if our heart is bent upon it, which will not lead us to God, which may not be laid hold of as a means of grace, a help to spirituality? Even bad things which at times we cannot avoid perceiving may dispose us to thanksgiving for our own providential exemption, and supplication for those who have yielded to evil. God's works, of course, suggest their Creator. Man's productions and constructions, so full of imperfection, so certain to decay, give rise to many profitable lines of thought. Men themselves teach charity, give occasions for



kindness, call forth patience, draw out our intercession. Everywhere we may be in contact with the Lord. The habit of mind which secures it is too frequently lacking. It should be cultivated.

## OUR ENGLISH LETTER

"NOVUS."

THERE is but one topic on this side now. We talk Twentieth Century Fund, we think Twentieth Century Fund; we dream Twentieth Century Fund. It streams from the hills and descends to the plain, and sweetly distills in the dew and the rain. The President and Mr. R. W. Perks, M. P., are the John and Charles Wesley of the movement, or the Luther and the Melancthon, or the Garibaldi and the Mazzini. You see I give you a wealth of choice, but wild motor-cars shall not drag from me which of the twain I reckon the John and which the Charles, which the Luther and which the Melancthon, which the Garibaldi and which the Mazzini. There are some questions better left stated than answered. Perhaps it is because two such perfervid apostles have plunged breast forward into the crusade for the Fund's support that it is meeting with so great success.

Certainly Mr. Hughes and Mr. Perks have each an equipment of pertinacity and enthusiasm. Mr. Hughes I have before attempted to describe to you. Mr. Perks you know chiefly, I suspect, as the father of the Fund and the generous supporter of things Methodist. He is also, let me say, the lay protagonist of Nonconformity in England. The educational rights of Nonconformists have been championed by him at a time when they were in danger of being overlooked in the stress of the conflict between the upholders of board schools on the one hand and voluntary church schools on the other. Not that Mr. Perks is other than an enthusiastic board school man. Emphatically he is a supporter of State education; but where board schools are for the time impossible and church schools flourish, he is for either a Methodist day-school or just representation of the rate-payers on the management committee of the voluntary church school which receives State aid. Mr. Perks was chiefly instrumental in obtaining the passage of the Nonconformist Marriages Act which comes into force next April. It will render marriages in Nonconformist churches binding without the presence of the State official, the registrar. Personally I differ from this policy, but it must be admitted that the change strengthens the position of Nonconformist ministers and gives dignity to it. Another Parliamentary campaign which Mr. Perks contemplates has for its object the enfranchisement of the leasehold properties owned by Methodism; that is to say, the conversion of leasehold property into freeholds. Mr. Perks is member of Parliament for Louth, in Lincolnshire, the "home-county" of Methodism; remembering, I mean, that it comprehends Epworth within its border. Lincolnshire, Yorkshire and Cornwall are great strongholds of Methodism, and those associated with strongholds necessarily become sharers in the epidemic of Nonconformist pluck and pride that prevails within them. At any rate, I frequently think that Mr. Perks is all the stronger Nonconformist because of the battalions of Lincolnshire Methodists he knows are massed behind him.

After what I have said, it were almost superfluous to mention that Mr. Perks is a Radical in politics. He is also a lawyer, partner of Sir H. H. Fowler, who, too, is a Methodist and was Secretary of State for India in the last Liberal administration. Mr. Perks is a vigorous if not a graceful speaker, being very much at home with a Method-

ist audience. Indeed, he is a Methodist before he is anything else. He is the son of a late president of Conference, he attends assiduously at Baywater Methodist Church, where he conducts a Bible class, he has all a Methodist's jealousy for the institution of the Sabbath. He is amazingly energetic, vastly rich and proportionately generous. If at any time in the course of the coming century Methodism should take the bit between its teeth (I am sure you will pardon the sporting figure) and declare for a lay president, I can think of no more appropriate person to fill the chair under such circumstances than Mr. Perks.

I have digressed—side-tracked myself, I believe is your expression—yet not unpardonably, it may be, since to write of the Twentieth Century Fund without saying something of the prime mover in it would be as though one treated of mint sauce without mentioning lamb. Some twelve districts have now held meetings on behalf of the Fund, and the promises so far (Jan. 26) amount in the aggregate to something over 300,000 guineas. As the districts which have made promises comprise about one-third of the church's membership, the prospects of raising the million are exceedingly bright. Yet some allowance must be made for initial enthusiasm during the first campaign in favor of a new idea. Always it seems that in such efforts "*c'est le dernier pas qui coûte*," as your Dr. Oliver Wendell Holmes once said, and likely enough the procuring of the last hundred thousand or so will be an uphill business. But everything is possible while enthusiasm abounds, and the two years' interval that elapses before the closing of the Fund, if it gives time for the waning of enthusiasm, is long enough to permit also of the inflow of a second and even a third wave. Some circuits have already exceeded the promises made by their representatives at the district meetings. In some instances the average promised per member reaches four, five, six, and seven guineas. Two contributors in Ireland promise 5,000 guineas each. Mr. Perks, ever vigilant for new sources to tap, has conceived the idea of enlisting the Sunday-school children in the army of contributors and collectors. Monster meetings in the Albert Hall and Great Queen Street Chapel have been planned for June and July for the scholars of the London schools.

So much for the Fund and its condition just now. Its inception will give dignity and interest to Mr. Price Hughes' year of office. Parallel with the meetings on behalf of the Fund, district conventions are being held, which are without doubt big with import for the future. The conventions are for the nurture of the spiritual life of ministers, church officers, stewards, organists, class-leaders, trustees, local preachers, and Sunday-school officers and teachers. They are the outcome of the President's own suggestion at last Conference. In a highly organized church, as the Methodist is, the danger lurks that those charged with the control of the church machinery may make a hobby of the infinity of wheels and cogs that constitute the body of the vast engine of Methodism. This, of course, is to confound means with ends. I have heard Methodism criticised in this country as being over-organized, and that in consequence its manoeuvres are after the fashion of Carlyle's horse dancing on hot plates, "all action and no go." There is enough truth in the charge to make it sting a little. We are not without some experience of church officers gossiping on church politics while they might be better employed in seeking spiritual edification. Even ministers are reputed not always to rise superior to the temptation to consume an undue amount of energy in discussing the temporalities of the church. Of course

there is much secular and routine work pertaining to every Methodist church which must needs be done, and it seems unavoidable that a good deal of a superintendent minister's time must be spent in work suitable for any honest and fairly capable clerk. I am only pointing out the tendency of the mechanical to monopolize the situation. The danger is an insidious one, but the alert President's plan will undoubtedly diminish it.

Some eight or ten conventions have hitherto been held, with the best results. The audiences are always special—ministers at one meeting, class-leaders at another, local preachers at another, and so on. This enables readers of papers to be definite, and as far as possible scientific, the problem in each case being known as to quality and limited as to area. The President has presided at all the conventions so far held, helping immensely in the discussions by his quick grasp of points and eager sympathy. The "class-meeting" difficulty, which one understands exists with you as with us, has been tackled fairly and squarely by those who may be supposed to know all its intricacies. It proves to be largely a "class-leader" difficulty, and the question is how to discover the new leaders at once in touch with the lives led by the younger generation of Methodists (more highly educated, many of them, than their parents) and also firm holders of the old Methodist doctrines. The quest is not an easy one, but it is something to have so far disentangled thought on the subject as to have caused this want to clearly emerge. Mr. Price Hughes is all for the distribution of blank class-books to likely young leaders with orders to fill in names, even if this course means the stranding of old and ineffective leaders who have, no discredit to them, outlived their days of attractiveness.

Already the question of the next president is being discussed. That Dr. Davison will, health permitting, some day occupy the chair, is pretty certain. He is the youngest of Methodist theological professors, and has achieved a high reputation as a scholar, as readers of the HERALD are aware. Dr. Davison is besides a preacher with a feeling for style which places him among our first six preachers, and high among them. And he is known, moreover, to possess great administrative qualities. It is said that some of his admirers are going to push his candidature at the next Conference, but it is hardly likely that he will be elected to the chief office this year. Professor Banks, another theological professor, is mentioned also, together with Rev. Thomas Allen, governor of Handsworth College, where Dr. Davison is professor, and Rev. Marshall Hartley, senior foreign missionary secretary. Probably all these will sooner or later be president. It is, as in the case of the items in the Liberal party's program, merely a question of precedence. Everything points to the election to the chair this year of Rev. F. W. Macdonald. More than once he has been "near to the kingdom," and a good many thought he would arrive before Mr. Hughes. Events proved otherwise, but there is a widespread opinion (and this of course means votes) that Mr. Macdonald will be the next president. He will certainly not lower the traditions of the office. He is an admirable speaker, perhaps the most polished in the church, an enthusiastic and well-read student of English literature, and for eight years has done good work as one of the foreign missionary secretaries. This on the top of ten years' service in the capacity of theological professor at Handsworth. Mr. Macdonald scored the second highest number of votes at the last Conference, and although this has not invariably meant election in the succeeding year, it is likely to be so consummated in this instance.

London, England.

## TELL ME ABOUT THE MASTER

Tell me about the Master!

I am weary and worn tonight,  
The day lies behind me in shadow,  
And only the evening is light;  
Light with a radiant glory  
That lingers about the west;  
My poor heart is weary, weary,  
And longs, like a child, for rest.

Tell me about the Master!

Of the hills He in loneliness trod,  
When the tears and the blood of His anguish  
Dropped down on Judea's sod.  
For to me life's numerous mile-stones  
But a sorrowful journey mark;  
Rough lies the hill country before me,  
The mountains behind me are dark.

Tell me about the Master!

Of the wrong He freely forgave;  
Of His love and tender compassion,  
Of His love that is mighty to save;  
For my heart is weary, weary  
Of the woes and temptations of life,  
Of the error that stalks in the noonday,  
Of falsehood and malice and strife.

Yet I know that whatever of sorrow

Or pain or temptation befall,  
The infinite Master has suffered,  
And knoweth and pitieth all.  
So tell me the sweet old story,  
That falls on each wound like a balm,  
And my heart that was bruised and broken  
Shall grow patient and strong and calm.

— Selected.

## AMUSEMENTS IN PORTO RICO

H. K. CARROLL, LL. D.

IT is always interesting to see people at play. The strength of a nation is commonly estimated by what it produces, and the merchant and banker are most concerned to see it at work. But you only see one side of a man when you see him at business; you must know his home life, his social life, in order to know him as he is. The Porto Ricans are a working people. They may be slow, and put off till *manana* what they could do today; they may use few and poor tools, and cling to antiquated and awkward methods; but it cannot be said that they are lazy. They do work and they work hard. They are perfectly willing to work, and they only worry because they do not get enough of it.

Their amusements, unfortunately, are few. They love music and dancing, and Sunday nights they have their balls, at least the poorer classes do. A favorite resort for the men Sunday afternoons is the cockpit, where gambling, apparently the ruling passion of the laborer, is the chief, or next to the chief, attraction. Occasionally there is a performance in the theatre, which is municipal property, but this is only in the cooler season. There is nothing else to vary the monotony of life, except now and then a wedding, a concert in the plaza, a street procession or performance. Drinking is a common vice; but the saloon as a lounging place is unknown. The church has its masses, nothing more. It is no centre of social life.

One must know these things to appreciate the place which the carnival holds in the affections of these people. It was upon us before we knew anything about it. As we stepped into the street early Sunday morning a shower of *papelita*

(little papers) suddenly immersed us. The young people occupying the floor below us had been lying in wait for us, and their merry laughter told how keen was their enjoyment of our surprise. We shook off the little discs of red, yellow, white, and green paper, about the size of snowflakes, and quickly caught the spirit of the merry infection which ruled the city. Narrow, gay ribbons of the same material were stretched across the streets from balcony to balcony. Later in the day, when we were returning from church, the *senoras* and *senoritas*, in their best attire, were looking down from above, enjoying the stirring scenes with the liveliest expressions of delight. Boys and girls were in waiting in every doorway for passers by, and they would dart out suddenly and fling handful after handful of the paper flakes upon the head and neck of the victim. Ladies, especially American ladies, received the most attention. Their hats and their hair and portions of their dress would be literally covered with the gay colored discs, which could not be entirely shaken off. There was a burst of merriment at every attack. There was no escape. It was not annoying, however, or unpleasant; there was no rudeness. You had for the moment an impression that you were going to be drowned or suffocated; that was all, and your sudden attempts at self-defence were infinitely amusing to the onlookers. The *papelita* is thin and light as snowflakes, and gives no trouble whatever.

It was not much like an ordinary Sabbath. It was gay and merry. Every street was a fairy scene. The air was full of long streamers of many-colored paper tape fluttering in the wind. Great bunches were fastened to every balcony. Opposite neighbors passed rolls of it back and forth and wove a beautiful network overhead. Every now and then a fair *senorita*, with a dexterous twist of the wrist, holding the loose end, would send a roll flying across the street just in time to entangle some passer-by. Everybody carried away bits of the slender tape. Women wore garlands of it; men allowed it to hang over their shoulders, or about their hats, or tied it on their canes.

This was simply the beginning of what is called the carnival, which immediately precedes Lent. It continued three days and nights, and was carried over from Tuesday to the first Sunday in Lent. It is a great festival in all Spanish-American countries, and is celebrated with special observances in New Orleans. The throwing of the *papelita* upon you is simply an expression of good will. After that was over — and it lasted only a few hours — the masqueraders began to appear, singly, in groups, in parties, men and women, boys and girls. They marched from street to street through the whole city, noisy but not boisterous, frolicsome but not disorderly. The women were dressed in gay colors, in which yellow and red predominated; some wore white mantillas of lace of a cheap variety over their head and shoulders. All had false faces of a single pattern, and they were so completely disguised that you could not tell whether they were white or black. Nearly half

of both sexes were in black masques. Several in scarlet and with horns represented his Satanic Majesty; one arrayed in coarse bagging, and led about by a rope, enacted the part of a bear, and gave performances on every street corner. Public men were caricatured, and the Yankee school-mistress, tall, straight, angular, with an energetic not to say masculine movement, attracted much attention. Perhaps the feeling that Americans are likely to supersede some of the native teachers gave a point to the representation which strangers could not so fully appreciate. These merry-makers were continuously in evidence for the three days during which the carnival raged. You saw them whichever way you looked, wherever you walked, and you heard their shrill, falsetto voices when your eyes were closed for sleep. They seemed not to need any sleep or rest, and the people leaned over their balconies and watched and encouraged them as though they thought they were immensely entertaining.

The scenes were very amusing for a while, but long before the third day was over they became extremely tiresome. The same figures faced you everywhere, the same unvarying, high-pitched voice continually sounded in your ears, and when, after a few days' interval, they reappeared on the second Sunday, Americans were more than bored; they were disgusted. But the interest of the natives never flagged. Crowds followed the scarlet devils, the bear, and the gay companies of masqueraders, heard over and over the same cries, the same mild jokes, saw the same antics gone through again and again, and liked it just as well as at first, apparently. The small boy was in it, of course, and his cup of happiness could have held no more.

"How silly and childish these people are!" said one American, who had lost patience with the light-hearted promenaders. "They are children, not men or women. They don't act as if they ever had a serious or sensible thought." So it would appear to a stranger. A single day of such fun would surfeit an American community. But these people have no resources of recreation and amusement. They work long hours, and they work hard six, six and a half, or seven days a week. Their wages are mere pittance, hardly sufficient to keep them alive, and they have nothing to spend for pleasure. The daily treadmill tends to make men and women morose, hopeless and dull. If life must be made up solely of toil and hardship, it is indeed bitter. Porto Ricans try to sweeten it a little, and therein they are wise. I am speaking, of course, of the poorer classes, which constitute the majority. They dig and grind, grind and dig, from one year's end to another. They have nothing to read. One seldom sees them with a book or a newspaper. Our working people read a vast amount of literature — not always of the best character, to be sure, but they read and find recreation, instruction and amusement in it. They also have agreeable change in visitation; they go on cheap excursions, they have vacations, more or less. These things are unknown here.



The native knows little or no change in his whole life. Deprived of the resources which make the American workingman happy and contented, no wonder that he clings to the few he has, prolongs them, and makes the most of them.

It would be a great humanitarian mission to plan simple and inexpensive amusements for them, and teach them how to find relaxation, recreation and amusement.

San Juan, P. R.

## TO THE ANGEL CITY AND BACK

MRS. ANNIE E. SMILEY.

FROM the city of beans to the city of pork was little more than a day's journey, if we had not been delayed by head winds and drifting snows and thus arrived three hours behind time in Chicago. Here we found the wind-swept streets bare of snow, but the wind was biting cold, and the steam pipes froze in the room where I slept, for it was nineteen degrees below zero outside.

Three days in Chicago, making a record of speaking five times, and I turned my face westward toward the land of the setting sun. Westward and then southward and westward again our train took its way over flat prairie lands, arid deserts, and sandy plains, until the third morning broke on a new world.

Instead of the monotonous villages of flat adobe houses, which the natives call "doby" and which look so much like the soil that surrounds them that one would think they "grew," like Topsy, we were coming to a considerable town surrounded by hills and mountains. "Twenty-five minutes for breakfast at San Bernardino," is the conductor's announcement, and we hurry into the lunch-room to breakfast on hot griddle cakes and coffee. The twenty-five minutes proves to be shortened at both ends, and we are soon speeding onward with the snow-covered Spanish mountains on our right and the Sierra Madre range before us.

Almost before we know it we have entered a cloud, and the air is darkened. The porter quickly closes the windows and ventilators, for we are in the midst of a sand-storm, a phenomenon so rare that you will fail to find a resident who has ever seen one before; but there it is, and for a mile or two we passed through a sharp fusillade of small stones and sand that rattled against the car windows.

Soon we are in the midst of the "Lucky Baldwin" ranch, and the orange and lemon trees, loaded with ripe fruit, stand invitingly near the open windows, for the morning is warm and all the car windows are open.

Beautiful Pasadena comes next, with Mt. Lowe in full view with its straight cable track leading up to the summit. Roses and lilies are in bloom, the borders are blue with violets, and the golden poppies are beginning to make the fields and gardens gay. We who have called in a whole neighborhood to watch one blossom of our calla lily open, can hardly realize what it means to have calla lilies as plenty as onions. Pepper trees with their coral clusters, palms with trunks like large kegs and branches surmounted with gigantic fans, and avenues of eucalyptus trees, assure us

that we have left the treeless desert behind.

It looks as if all the florists in the city had spent a week in decorating in honor of our coming. Smilax and climbing asparagus festoon the porches, while the tall palms stand sentinel before the door. This impression still lingers after a week spent in Los Angeles. It doesn't seem like a real work-a-day city, but rather a city on dress parade and wearing its best clothes as if expecting company.

The company comes, sees, and is conquered by the charm and beauty of the place. You have hardly time to remove your hat before you are asked how you like Southern California. If you answer as I unwittingly did that I was delighted with California, and that I found it more beautiful and wonderful than the magnificent showing in the California building at the Chicago Exposition had led me to expect, you will find at once that you have made a blunder.

"I hope you mean Southern California," my host answered, frigidly, "for at Chicago we made nine-tenths of the show, and San Francisco got nine-tenths of the credit."

This was my first hint of the strong sectional feeling that crops out on every hand, and that makes the wise bidder for popularity in this region pat Los Angeles on the back at every opportunity, while he hits San Francisco in the eye. We know little of this feeling in the East, where competition is not so strong and our cities do not attempt to rival each other.

The Epworth League Assembly and School of Methods which called us here was a magnificent success. It was not a free convention, but those attending all the sessions bought season tickets at one dollar each, while twenty five and fifty cents was paid for single admissions. President Carman of Canada, "the youngest man there," was at every session, leading in pentecostal services, lecturing on Methodism and kindred topics, and inspiring all with his consecrated enthusiasm. Dr. Homer C. Stuntz, of Mt. Vernon, Iowa, conducted the School of the English Bible, and unfolded to us the beauties and the glories of Isaiah's Messianic prophecies. Dr. L. A. Banks, of Cleveland, preached and lectured, and then took his flight almost as soon as the last word was out of his mouth, for he is a very busy man, and had left a great church in the midst of a revival in order to assist in the Assembly. Profs. Exzell and Gabriel sang; and such singing no one who has not heard them has ever heard. A new "Sunshine Song," the fourth that I have heard these consecrated singers give, was exceedingly popular, and was called for again and again. Two hours each day were given to the Junior work, and the free use of note-books showed that these were real lessons and not mere recreations.

Before this reaches the eyes of the readers of ZION'S HERALD I shall be back in New England again, bringing a host of pleasant recollections, but not one regret that my lot is cast among the "rocks and rills, the woods and templed hills," of old Massachusetts.

Milford, Mass.

## MODERN METHODIST SERMONS

### VIII.

REV. GEORGE S. BUTTERS.

"To me to live is Christ." — PHIL. 1: 21.

IN the language of this text Paul clearly, concisely and beautifully sums up his life. No words can more fitly epitomize the living of a modern follower of the same Master. The youngest disciple of Jesus is beginning to live for his Lord, and the richest and ripest saint never gets where he can say anything grander than, "To me to live is Christ." This at once suggests the main thought of this sermon — "Christ the Christian's Life."

The Christian's life is

### A GIFT TO CHRIST.

You are familiar with that scene on the way to Damascus. Saul's threatening and slaughter were cut short as soon as he heard the voice of Him he was persecuting. In his question, as he lay prostrate, we have the key to his after life, and it is the same question you breathed as a penitent: "Lord, what wilt Thou have me to do?" The gift of yourself came at the very beginning, and this yielding of the life to Christ is fundamental in true devotion. This thought has often been suggested under the names consecration, self-surrender; and Paul exhorts others to do as he himself had done when he writes, "I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12: 1). We are to show our appreciation of what has been done for us by giving our best to our Lord, and in giving the life we feel and know we are offering the best we have.

But this is a gift of love. The passage, "God loveth a cheerful giver," has a wider application than the mere giving of alms. A friend may present a valuable gift to you in such a spirit as to excite in your heart no feeling of gratitude. A man may come to Christ from fear, or impulse, or self-interest; but he can only acceptably serve Him in love. There is no bondage in such service, and with one of old he can truly say, "I delight to do Thy will, O God!" And he means it when he dares make such a strong statement. Some Christians — and the testimonies of our social meetings confirm the statement — give a part of their lives to Christ for the sake of the rewards which are to follow. We hear a good deal about the "hundredfold," "it pays to serve Jesus," and the "recompense of the reward;" but there are laborers who, however much they may be comforted by such thoughts, are more concerned about their own faithfulness than they are about the "great pay day." It is true that the Bible holds out inducements, and it is also true that we are all more or less influenced by them; but as we grow in grace and in knowledge we outgrow some of the things that once seemed necessities. It is the love with the life that helps make the living acceptable, just as the love with some simple token of friendship or appreciation has made the gift of great worth to us. Reasoning on this plane it is very easy to understand the Scriptural teaching that "love is the fulfilling of the law." Such giving pleases him who receives and blesses him who gives. The artist consecrates himself to his art because he loves it. The mother gives her noble life for her children because she loves them as only a mother can love. The Christian gives his service to Christ because he loves Him supremely. We need not be tempted for a moment by that false conception of God which represents Him as seizing upon some life which seems especially useful and attractive and using it to accomplish His own designs regardless of the will of the

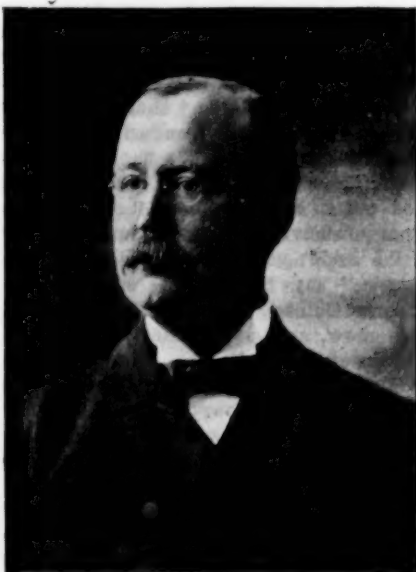
individual. We have not so learned our God. A slave under the fear of the lash may outwardly give his whole life in the service of his master while at the same time he despises and fears him whom he is obliged to serve. A Christian need never be in such bondage. To those who have learned to render loving obedience the Master says today as to His disciples of old, "Henceforth I call you not servants, for the servant knoweth not what his Lord doeth, but I have called you friends." The affectionate gift of our lives is the truest expression of our friendship for Him. It makes our living practical as well as spiritual, transforming unwilling service into exalted privilege. The Book tells that "God is love;" that He seeks in every way to reveal that to man; that Jesus Christ is the best expression of that wonderful love. Oh, that we may catch the inspiration of Christ's great life, and not only give our lives to Him, but make the giving an act of our purest and warmest affection! One of our talented New England girls was about to say good-bye to her kindred and intimate friends for work as a foreign missionary. Her friends were on the point of losing complete control of themselves when she said, "This is not right, and it must not be. I have not undertaken this work as a sacrifice. The Lord has honored me in the opportunity and you must help me honor Him by making the little gift of my service as cheerful, enthusiastic and loving as I know how." And in that spirit she went to her work and blessed the friends she left at home as well as those to whom she went.

This is a gift of all. Some of us have the impression that we can lend our lives to Christ for certain kinds of service and yet at the same time retain them in our own possession. To the man who has really given himself to the Lord there is no divided interest. He loans nothing but gives without reserve, and as a result there is no separation of sacred and secular. He has given his entire life—the joys, the sorrows, the ambitions, the hopes, the fears, everything.

One life is not broad enough for two complete forms of service. It cannot be entirely given to God while we are attempting to realize our selfish and unreasonable ambitions. As there must be an undivided purpose, there must be an undivided life. Ananias and Sapphira cheated themselves and lied unto God when they "counseled to keep back part of the price." In these days it is unnecessary for a prophet to ask, "Will a man rob God?" for we see every day men who name the name of Christ "striving with their Maker" and proving disobedient to a heavenly vision as grand as that of the great apostle. We have been told to "bring all the tithes into the storehouse," and the windows of heaven are not opened unto us because we content ourselves with one or even a fraction of a tithe. Good men are often afraid of the consequences if they give up everything to the Lord, but they cripple themselves by their ignorant fear. We can never know the length and breadth and height and depth of this wonderful love until we are willing to abandon ourselves entirely to our Master. The Christian who has courage and faith sufficient to make this complete surrender, is the one who wishes he had more to give, and is surprised that he was foolish enough to ever consider holding anything back. I am speaking to thoughtful people who realize the unsatisfactoriness of the incomplete gift of their lives. Worldliness and Christliness never did live in harmony; and no life is rich or large enough to keep them at peace. Worldliness will ever degrade Christliness, and Christliness sickens and dies if the other lives and flourishes. We must be very explicit in regard to the completeness of this gift. In one word, it is our best and all. It includes our profession, our business, our labor, and

our time. We cannot make it too comprehensive, since it is as broad as life itself and as lasting as eternity. We are not to neglect home and family and business and the dearest interests that come to a man's heart, but these are all so linked with the Lord, to whom we have given our all, that in doing our best for them we are also doing our best for Him.

We have been speaking thus far of this true life as a gift. If it is such it is something we can withhold, but we impoverish ourselves by so doing. Such a withholding keeps a man the poorest of the poor. He



REV. GEORGE S. BUTTERS.

Rev. George S. Butters was born in the city of Lowell, May 11, 1856. He prepared for college at the Lowell High School, where he was the valedictorian of his class in 1874. He entered the College of Liberal Arts of Boston University that year, and received his A. B. in '78. His theological course was taken at Andover Seminary, where he studied one year and a half, and at the School of Theology of Boston University, where he graduated in 1881. He joined the New England Conference in '81, and has had the following appointments: Barre, Jamaica Plain, Newtonville, Fitchburg, and Somerville. At present he is pastor of the First Church in Somerville, where, as in his other appointments, he is greatly beloved and honored. His genial and friendly bearing, his faithfulness as a pastor, and particularly his abilities as a preacher, have given him marked success with his churches. He preaches to unusually large congregations, especially in the evening. As a writer he has won distinction. We prophesy a larger and more useful future for him in the pastorate in which he so greatly delights.

that loseth his life in this way will surely find it, for he finds his own higher and purer life and receives the life of Christ. In such a state he can truly say that his life is "hid with Christ in God." He has come out from the world and separated himself with Christ and the purified. He is the same man, and yet another. He lives the same life, and yet there is a new power in it. In this giving of all to Him we are not fulfilling our own plans; we are placing ourselves in that position where we can become a part of the Divine power against evil. We naturally long for peace and strength in these lives of ours, but these can only come from our being one with Christ. The earnest prayer is repeated daily:—

"Take my soul and body's powers;  
Take my memory, mind and will;  
All my goods and all my hours;  
All I know and all I feel;  
All I think, or speak, or do;  
Take my heart, but make it new."

This true life is

A DEPENDENCE ON CHRIST.

The true Christian does not live a life of

conceited self-sufficiency; on the contrary, his living is characterized by conscious weakness. He looks at the work which is committed to him and often feels like asking, "Who is sufficient for these things?" He is living in the midst of a sinful world. The men with whom he toils for his bread have not the fear and love of God before their eyes. The temptation comes that it is for his interest to cater somewhat to the tastes and habits about him, but God has commanded him to live a consistent life even in such surroundings, and he is to testify to the power of Christ by showing himself a holy man. He looks at the work thus demanded of him and honestly thinks: "Here is a responsibility to which an angel could not do justice, and yet it has been committed to one of the weakest of men." We all know or have known just what this means, but the true Christian did not stop with the perplexity. The magnitude of his work and the consciousness of his insufficiency have led him to take refuge in Him who alone has all power.

Dr. John Hall tells of a consecrated young man who was urged by his brother ministers to preach on "Communion Monday," as it is called in Ireland and Scotland. This was the day after the sacrament of the Lord's Supper had been observed. He was timid, and distrusted himself to such an extent that he went away to pray, and finally hid himself to see if he could not be freed from the responsibility. He was found and brought almost by force to the church, where he preached in great liberty and power, and five hundred souls are said to have dated their first religious convictions from that sermon. His conscious weakness led him to rely only on Him in whose name he spoke. In the early days of Methodism there were many such instances. Illiterate and untrained, but consecrated, men were almost forced to preach the Gospel through the influence of the Holy Ghost and far-seeing, determined leaders. They not only felt, but acted on, the Saviour's words, "Without Me ye can do nothing;" and the unprecedented success of their ministry is a telling example of what men who rely on Jesus can accomplish.

We have said that this life is a gift to Christ. Then it does not belong to us. Its strength must come from Him who owns it and who will control all of its operations if we will allow Him. It is a wonderful moment in a Christian's life when his sense of complete dependence on his Master has brought victory in some great battle. In his time of thanksgiving and triumph he understands the full meaning of the passage: "Blessed is the man who trusteth in the Lord and whose help the Lord is" (Jer. 17:7).

This dependence is continual. We must not make the mistake of thinking that we are only to rely on Christ in some great emergencies when we wish to do some unusual work for the Master. To be sure we need to trust Him at such times, but none the less every hour we live. In this way only can we faithfully do His will. To many of us it seems nothing but fanaticism to depend on Christ for everything. Notwithstanding our impression, this is the New Testament teaching. Of course this does not imply that we do nothing ourselves; it rather implies that we are doing all in our power. Indeed, we cannot fully trust Christ until we have thus exerted ourselves. Paul knew something of this dependence when he said, "I live, yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me" (Gal. 2:20). This was more than a theory with him, for he was having a test of this truth when he wrote the epistle from which our text is taken. He was in



prison and closely guarded. It seemed to him that execution was more likely awaiting him than liberation. Yet he said: "According to my earnest expectation and my hope, that in nothing I shall be ashamed, that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life or death" (Phil. 1: 20). This continual dependence on Christ is a part of the "rest which remaineth for the people of God" even in this life. He who has found it is "careful for nothing," for he has "cast his care upon Him who careth for him."

But, you say, "The man who daily lives this consecrated life you present is not as dependent as the man who is the personification of temptation and inconsistency." My brother, there is not an experience attainable in this life which precludes in any sense the necessity of depending on Christ moment by moment. The most devoted Christians are the most sensible of their absolute dependence, and they would not for anything be released from it.

The Christian's life is

#### A TESTIMONY FOR CHRIST.

If the life is entirely given to, and is a continual dependence on, Christ, it must, as a natural result, testify for Him. When we recognize this as the great service we are to render, the humblest act of our lives is full of meaning. We sing, and pray as we sing:—

"Teach me, my God and King,  
In all things Thee to see;  
And what I do in anything  
To do it as to Thee."

The same thought is better expressed in "Whatever ye do in word or deed, do it all in the name of the Lord Jesus, giving thanks to God, even the Father, through Him." In our short-sightedness it is not easy to see any close connection between the majority of our deeds and the cause of Christ; but if the life is Christ or belongs to Him, everything in connection with it has some relation to Him.

But this is a direct testimony. We all thoroughly believe that the most devoted Christian lives are a continual and direct testimony for Christ. Theoretically we have the same belief in regard to our own, but do not always find them thus. There is a theory that a man cannot become absorbed in his daily work, whatever that may be, without dwarfing his religious nature. So common is this theory and it furnishes so good an excuse for indolence, we are inclined to adopt it as a grand principle. But to do the theory justice more must be said along the line of our experience. The Sun of Righteousness has begun to shine in our hearts, but any absorbing attention to our business or profession seems to act many times as an obstruction, so that instead of the flood of light we have only a few bright rays. We thank God for the dawn and what it promises, but we long for the full noontide. Our every-day life is beset with many such difficulties. Vain and long-cherished ambitions, which our successes or reverses seem to arouse to new activity, tend to draw us away from the simplicity of the life which is in Christ. Think of the sad hours we spend alone, of the wrestlings with self as well as with God, of the troubled nights as we compare the testimony of our lives with the apostolic standard. We think of our lack of charity, of our pride, and most of all of the self which seems uppermost in all our work, and wonder how these characteristics can reveal Christ. We see the ideal life above us, but it seems a "height to which we cannot, or dare not, climb."

"We think we cannot breathe in that fine air,  
That pure severity of perfect light."

We give due weight to these experimental

facts, and yet we believe that the theory mentioned above is only false. It savors of the old notion that a man must hide himself in a cave or cell in order to be free from the contamination of the world. Such was not the life our Saviour lived. A Christian's attention to his business or labor need not make him any less "fervent in spirit." The "still small voice" can be heard just as distinctly in the office, in the field, by the wayside, as in the dark and lonely cell. Let a Christian once get the inspiration of testifying for Christ in every act, and with what zeal he can labor. Then truly he sees and feels the divinity of his calling. Healing, writing, pleading, teaching, become a means of grace, and the drudgery of ordinary labor a divine task.

This testimony is powerful. It is a grand thing for the humility of the Christian that he is unconscious of his best work. The sermon or testimony which pleases him most may have the least power, and the efforts which have discouraged him the agencies which God uses to bless a multitude. Had we tests fine enough we would find the testimony of each true Christian the centre of far-reaching influences, for if the "light of the world" is in him he must shine, and "if the light that is in him be darkness, how great is that darkness." The power of this testimony is not limited to words, for only a fraction of a great man's usefulness can manifest itself in what he says; the character and life are much grander and stronger. That we are called upon to do something for the Master we do not dare to doubt, but we have been tempted to think that in our field of labor we cannot effectively serve Christ. The way in which we have chosen to work for Him sometimes seems forbidden us by the Spirit, as with one it is a more humble sphere and with another a more public work than he would choose. We are to let such questions alone and simply aim to be true in all things. To proclaim Him is the great thought, and "Whom we preach" sums up the work of not one day, but seven. Power comes not so much from trying to do great things as from being obedient and willing to the Christ to whom we have given our lives.

We have tried to present our view of the true Christian life. Although it may be ideal to some of us, it is none the less real. In our plan it includes the old thoughts of consecration, trust and profession. These are our part of the covenant to which the Lord Jesus will set His seal. Our divisions may appear too broad, but he to whom it is Christ to live has no narrow life. To him as to others life has its burden, its mystery and its responsibility; but beneath the burden, above the mystery, and in the responsibility, is seen something of the Divine. Every moment has its opportunity and every day is great with destiny. If the life is Christ it would be an anomaly if it did not receive the inspiration, feel the love, speak the kind words, perform the good deeds of Christ Himself. Such a life has joy because the joy of the world is in it. It is not sentimental, and yet is full of poetry and beauty. It is a life of dignity because it only is worthy of a true Christian. It has solemnity, because it speaks of the humiliation and ignominy of Him who wore the purple robe and the crown of thorns, and bore the cursed tree. But it has a victory because it speaks of precious blood, of a glorious resurrection, and continual intercession. It speaks to those who know nothing of it, to those who wish to know it, and to those who know it well. It has a solace in affliction, a comfort in sorrow, and a healing for every wound. It opens the blind eyes of prejudice and unbelief, rebukes the demons in the vile man's breast, makes the crippled doubter leap and walk, and calms the raging tempests in troubled human hearts.

We may encourage ourselves that there is

no secret about this life. It dates from the coming of the Comforter and will continue through eternity. The church has had living examples of it from the time of the apostles to the present day. It is the life some of you are living. It is the life we all want to live. Better still, it is the life we all can live. The steps which we have said make up the life are also the conditions of entrance upon it. It is the simplest and most childlike, the highest and most human, the holiest and most real. He who would portray this life in words can only fail, for it can be lived, but not described. Only he who lives it knows it, and he who lives it most knows it best. This is the human Gospel which rightly interprets the divine Lord. What is it, then, which gives to such a Christian the spirit and the letter, the life and the teaching, the form and the power of the Master's life? Consecration, dependence, testimony—these are our ways of knowing Him, and they are also the best ways of revealing Him. The real secret and charm and glory and power of that life are summed up in one wonderful word, and that is—Christ.

Somerville, Mass.

#### Fronting the Sun

Take to thy cheerless soul the lesson taught  
By the wise groom in that far Orient day,  
When all in vain the emperor made essay  
To mount the mettled charger which had caught  
Sight of his own weird shadow as it lay  
Exaggerate behind. "Tis this has wrought  
His restless frenzy. When his face is brought  
To front the sun, his fright will pass away."

Turn thus, disheartened one, and face the light  
Of God's clear shining, and the darkness cast  
By thine own fears shall all be overpast;  
And standing in His radiance thou shalt find  
That fear has vanished in the effulgence bright,  
And that the shadow has been left behind.

— Author Unknown.

#### BISHOP JANES AND PRESIDENT LINCOLN

THE editor of the *Central Christian Advocate*, Rev. Jesse Bowman Young, D. D., twenty-five years ago was pastor for three years of Gettysburg circuit, the scene of the great battle. The present church edifice was built and dedicated during his term, the late Bishop Janes officiating. Recalling some incidents of the Bishop's visit, Dr. Young says: "It was our privilege to take him over the battle-field on Saturday before the dedication and tell him some of the incidents of the fight from the standpoint of an eye-witness. He was greatly interested in the landscape and in the story of the battle, and among his comments one was characteristic. He said: 'My life has been so busy that I have never gone out of my course twenty-five miles to see any natural curiosity, any public building, or any great city. Wherever these things come in my way in the discharge of my duties as a Bishop I see and enjoy them, but I have never gone aside from my track of duty in order to hunt them up.' Speaking also of Mr. Lincoln he said: 'Many a time during the war, when I visited him in his private office in Washington, he said, "Do not go, Bishop, until you have prayed with me. We need your prayers and the Divine direction in these critical hours," and so time after time I knelt by Mr. Lincoln in the White House when we two were alone, and carried the cause of the Union and the needs of the President's anxious heart and of our distracted country to the Lord in prayer.' These two days with Bishop Janes gave me a revelation of his modesty, his firmness, his wisdom, his devotion and his efficiency as a Bishop, which I will appreciate while I live."

## THE FAMILY

## DARKENING DAYS

The days are gray,  
Mists droop along the coast;  
The leaves lie dead,  
A dreary, sodden host;  
The wild winds rave,  
And the bereaved trees sigh;  
And sorrow everywhere  
Seems drawing nigh.

There are disasters  
On the land and sea,  
And grim fear takes the strength  
From you and me.  
Yet let not trouble  
Deepen to despair;  
The timid heart grows brave  
Through faith and prayer.

What though the shadows fall  
A little while?  
Not always dwells life's best  
In sun and smile.  
What though the stroke of Death  
Be swiftly given?  
Does not the loss of earth  
Mean more of heaven?

Therefore, O Trust, remain!  
O Heart, be strong!  
Let not the lips be mute,  
Dark days need song.  
Love grows more fond and true  
When life is drear;  
The worst can never come,  
For God is near.

— Marianne Farningham.

## Thoughts for the Thoughtful

Somewhere thou livest and hast need of Him;  
Somewhere thy soul sees higher heights to climb;  
And somewhere still there may be valleys dim  
That thou must pass to reach the hills sublime.

— Julia C. R. Dorr.

It is while you are patiently toiling at the little tasks of life that the meaning and shape of the great whole of life dawns upon you. It is while you are resisting little temptations that you are growing strong. — Phillips Brooks.

God gives us always strength enough and sense enough for what He wants us to do; if we either tire ourselves or puzzle ourselves, it is our own fault. And we may always be sure, whatever we are doing, that we cannot be pleasing Him if we are not happy ourselves. — Ruskin.

We are, for the most part, inconstant as Esau, full of good resolves today, and tomorrow, throwing them to the winds; today, proud of the arduousness of our calling, and girding ourselves to self-control and self-denial; tomorrow, sinking back to softness and self-indulgence. Not once, as Esau, but again and again, we barter peace of conscience, and fellowship with God, and the hope of holiness, for what is, in simple fact, no more than a bowl of pottage. — Marcus Dods, D. D.

I go listening, but in vain, for the warble of the bluebird from the old orchard across the river. I love to look now at the fine-grained russet hillsides in the sun, ready to relieve and contrast with the azure of the bluebirds. . . . Heard two hawks scream. There was something truly March-like in it, like a prolonged blast or whistling of the wind through a crevice in the

sky, which, like a cracked blue saucer, overlaps the woods. Such are the first rude notes which prelude the summer's choir, learned of the whistling March wind. — Thoreau.

I saw once, lying side by side in a great workshop, two heads made of metal. The one was perfect; all the features of a noble, manly face came out clear and distinct in their lines of strength and beauty; in the other scarcely a single feature could be recognized; it was all marred and spoiled. "The metal had been let grow a little too cool, sir," said the man who was showing it to me. I could not help thinking how true that was of many a form more precious than metal. Many a young soul that might be stamped with the image and superscription of the King, while it is warm with the love and glow of early youth, is allowed to grow too cold, and the writing is blurred and the image is marred. — Canon Teignmouth Shore.

I have seen a field here and a field there stand thick with corn — a hedge or two has separated them. At the proper season the reapers entered; soon the earth was disburdened, and the grain was conveyed to its destined resting-place, where blended together in the barn or in the stack it could not be known that a hedge had ever separated this corn from that. Thus it is with the church. Here it grows, as it were, in different fields, and even it may be by different hedges. By and by, when the harvest is come, all God's wheat shall be gathered into the garner, without one single mark to distinguish that once they differed in outward circumstances of form and order. — Top-lady.

Sin is catching; holiness is not. Be very careful to whom you give the key of your heart. Association, with us imitative creatures, has a tremendous influence on a man's or a woman's Christian character. Lot bought real estate down near Sodom; pitched his tent over against Sodom; then he moved into Sodom; and pretty soon Sodom moved into him. The angel put a hand on his shoulder and said, "Escape for thy life, lest thou be consumed." That is the only way for any one to get out of dangerous associations in business, in politics, or anything else. Christians, the moment you find that you are in any associations that harm and poison your piety, escape out of that place as quickly as Lot hastened out of Sodom, for there is no safety in remaining there. — Theodore L. Cuyler, D. D.

It is a work of heaven, surely, to make people happy. There is much more happiness than misery in the world; so much so that we grow to think we have a right to happiness, and that when trouble comes we are in a way defrauded. And there is some right and truth in the feeling, for plainly the Lord we love meant that we should be happy; and when we are not so it is the fault of those who have disobeyed the eternal order of things — sometimes, alas! ourselves. Rousseau says that "the opportunity of making happy is more scarce than we imagine; the punishment of missing it is never to meet with it again; and the use we make of it leaves us an eternal sentiment of satisfaction or repentance." But in one thing the philosopher mistakes — the opportunity is not scarce. On the contrary, it lies all about us. The opportunity for kind words and for the simplest acts of brotherhood are in the daily path of all of us. An encouraging word to the servant, of thanks to the pastor, of something outside his righteous fee to the doctor, the seat yielded to another, the precious chance for pleasure surrendered, the confidence given, the trust reposed — these are

opportunities shared by all; and the people with whom such things are habitual by reason of the inspiration to do them for the love of God and the love He bears His creatures do not need heroic deeds and mighty sacrifices in order to come within the scope of angelhood. — HARRIET PRESCOTT SPOFFORD, in *Congregationalist*.

The secret of a serene, strong, inspiring life is a life in perfect tune with God's keynote. Many a man has at least a subconsciousness of an imperfect adjustment of his life. Somewhere, in some way, self is grating against duty just enough to give a perhaps undefined impression of discord. And, just as one tosses aimlessly on the bed when uncomfortable in sleep, constantly seeking ease in new positions, so the imperfectly adjusted life is characterized by fitfulness, absent-mindedness, peevishness, cynicism — all symptoms of a craving for peace. Such a one usually has a vague expectancy that, some day or other, he too will possess such experiences as he hears described by others. Some time he too will reach his best estate, will live a life calm, strong, elevated above petty harassing. But that can be attained to now. Adjustment of the life to God's revealed plan is the remedy. — S. S. Times.

Some days must needs be full of gloom,  
Yet must we use them as we may;  
Talk less about the years to come, —  
Live, love, and labor more, today.

What our hand findeth, do with might;  
Ask less for help, but stand or fall,  
Each one of us, in life's great fight,  
As if himself and God were all.

— Alice Cary.

"BREAKING HOME TIES" ---  
THOMAS HOVENDEN

JEANNETTE M. DOUGHERTY.

THOMAS HOVENDEN, the painter of the universally beloved picture, "Breaking Home Ties," was of Irish parentage, and his youth was spent on a farm. One cannot help but feel that the artist himself has sat at just such a table as this that he pictures in "Breaking Home Ties." His subjects have a story element, and into his painting he has put his Irish wit, pathos and humor. He is distinctively American in his choice of subjects.

Thomas Hovenden studied art at Cork and in London, and after coming to this country was a student for many years at the National Academy of Design in New York — studying at night after having worked during the day. In 1874 he went to Paris and studied under Cabanel at the "Ecole des Beaux Arts," and he did not return to the United States until 1880. His first picture exhibited at the Salon created quite a sensation. It was called "Loyalist Peasant Soldier of La Vendee," and was an incident of the Vendean wars (1793). After the artist's return to this country he began painting historical compositions, studies of the negro, and rural scenes. Mr. Hovenden was elected a member of the National Academy in 1882 and was connected with various art clubs and societies. He was a member of the National Jury on Awards in the Department of Fine Arts at the World's Fair. During his stay abroad Mr. Hovenden married an American lady who was studying art in Paris. Until the artist had won his reputation they lived on a small farm at Plymouth



Meeting near Philadelphia. Later the artist was professor of painting in the Pennsylvania Academy of Fine Arts.

The following is a list of Hovenden's best known works: "The Pride of the Old Folks," "What O'clock is It?" "Pendant le Repos," "Two Lilies" (1874); "Brittany Women Spinning," "Pleasant News," "Image Seller" (1876); "Thinking of Somebody," "News from the Conscript" (1877); "Loyalist Peasant Soldier of La Vendée" (1879); "Breton Interior" (1879); "Portrait of G. A. Drummond of Baltimore," and "Challenge" (1879); "Puzzled Voter" (1880); "Dat Possum Smell Pow'ful Good" (1881); "Chloe and Sam," "Portrait of T. B. Clark of New York," "Elaine" (1882) — now in the Peabody Conservatory, Baltimore; "In from the Meadows" and "Village Blacksmith" (1883); "Who shall Eat the Fruit Thereof?" and "John Brown" (1884); "Taking His Ease" (1885). Among his late pictures are: "Grandmother's Second Sight," "A Morning in May," "The Traveling Clock Mender," "Late Twilight," "Bringing Home the Bride," "When Hope is Darkest," and "Jerusalem the Golden."

Quiet and unassuming in manner, warm and cordial in his friendship, the delightful personality of this man is reflected in his paintings, and through his work will live in the hearts of the people, inspiring all to noble living.

On the evening of August 14, 1895, Thomas Hovenden met his death while trying to save the life of a child. It is an interesting coincidence that at the same time that the brave man gave his life to save that of another, his picture was being enthusiastically applauded at a stereopticon lecture that was being delivered in a Western city. And it is even more interesting to note that of all the pictures shown upon the canvas during the evening, "Breaking Home Ties" was the only one that met with applause. The incident is significant in showing the deep impression and the influence that this one picture has made upon the general public. For many people this picture is one of the beautiful memories of the "Dream City." All who beheld it lay a claim to it because of the responsiveness that it touched in their souls.

In no way is the oneness of humanity more fully demonstrated than in the effect that a great picture, book or song has upon us. A painted canvas that beneath the colors gives the interpretation of real life draws all who behold it into a circle that is magnetic in its atmosphere of unity of life, or common brotherhood. Here artificial things — manners, customs, forms, ceremonies — drop away, and the "soul is the perceiver and revealer of truth." Here ignorance of the technique of art and the broadest culture serve the same end, for we stand on an eminence where all men are equally related; and we meet each other, not with our differences, but with what we share in common. Probably nothing at the World's Fair brought out so much feeling and emotion, and was the cause of as many touching incidents, as this picture. The majority wandered

indifferently through the galleries past the "Leightons," "Alma Tademas," "Corots," "Milletts," "Bonguereaus," etc., or past works of American artists — Inness, Chase, Harrison, names better known than Hovenden — but at this picture a crowd always lingered.

Young and old found in this painting something they could appreciate. It was not only the good-by of that morning, but the tender, pleading eyes of the mother trying to pierce the veil of the future. Not the story alone has the artist so vividly portrayed, but he has put into the common incident its spiritual significance — that corresponding element that touches every act of ours. The deepest spiritual truths grow out of human life — out of its daily incident. We recall the conversation of Jesus with the woman at the well — the common circumstance given such depth and spiritual insight, and related only in that Gospel that is called the "heart of Jesus." The deep impression of Christ's words sends the woman out to bring others to hear His wonderful message. With the delight of grasping a new truth is the desire to impart it to another. Of this picture of Hovenden one says: "Visitors returned to view the painting as if held to the spot by some strange magic — every one who saw it seemed anxious to have everybody else see it." It was not unusual to hear before the picture startled exclamations or a few broken sentences that told the sequel to just such a scene.

A writer in speaking of "Breaking Home Ties" calls it "the greatest thing I saw at the World's Fair," and says: "What volumes are in the mother's face! Such expressiveness I never saw on canvas. I have seen pictures of love, pictures of agony, pictures of suspense, and pictures of tenderness, but I never saw all these feelings combined in one picture before. [I have seen pictures of Christ weeping over Jerusalem, Christ at the grave of Lazarus, Christ groaning in Gethsemane, Christ hanging on the cross, but such expressiveness in a human face I never saw on canvas. All the past, the present, and the future seemed to concentrate in that mother's face in a moment, and we seem to be there to feel it. All the care and anxiety of a mother's heart seemed to have leaped into her face at this supreme moment in one grand effort to impress that boy with the greatness of a mother's love."

Chicago, Ill.

— There is a story going the rounds about Mr. Gladstone having been worsted by little Dorothy Drew on a question of acquaintance with the Bible. It is said that at Hawarden one morning she refused to get up. When all other means had failed to coax her out of bed, Mr. Gladstone was called. "Why won't you get up, my child?" he asked. "Why, grandfather, didn't you tell me to do what the Bible says?" asked Dorothy. "Yes, certainly." "Well, it disapproves of early rising; says it's a waste of time." Mr. Gladstone knew his Bible better than most men, but he was not equal to Dorothy. For once in his life he was nonplussed. "You listen, then," went on Dorothy, in reply to his exclamation of astonishment; and, turning up her Bible,

she read the second verse of the 127th Psalm, laying great emphasis on the first words, "It is vain for you to rise up early."

## COMPENSATIONS

ELIZABETH PALMER.

When we have sounded those we've loved  
with line  
And plummet, found their shallowness of  
depth,  
Watched ebbing tides we thought would  
always be  
At flood, life loses somewhat of its glamor to  
Our eyes, and we reach out our empty hands  
Toward that which taketh hold within the  
wall,  
And lo! they're clasped by Love that never  
falls.

Boston, Mass.

## THE PLAIN GIRL

"MRS. HAWORTH has been very fortunate in getting so many bright, pretty girls to assist her this afternoon," said Mrs. Little, as she stood sipping her cup of chocolate.

"Yes, indeed," replied her neighbor. "A lot of fresh, happy-faced young girls about, make a reception very effective. Oh, it is a glorious thing to be young and full of enthusiasm, Mrs. Little! It is not long ago, either, since you and I were young girls;" and as Mrs. Collace finished her cup of tea, she and Mrs. Little went back to some of the experiences of that orient time of life. Their reminiscences were interrupted by Miss Betty Howard, who, joining them, exclaimed: —

"Do tell me who that very plain-looking girl is with the plate of cake? I wonder where Mrs. Haworth got her. She is quite a contrast to the other girls."

"That is Mary Lawton," replied Mrs. Little, "Henry Lawton's daughter. I am really afraid she heard what you said, she was so near you. She is plain, indeed, but she is a lovely girl."

"Do you think she could have heard me? I would not hurt her feelings for anything. Of course everybody cannot be a beauty."

Yes, Mary Lawton had heard the remarks, for Miss Betty Howard's voice was not very carefully modulated. After that she found her part in helping to make Mrs. Haworth's reception a success a forced duty indeed. Mrs. Little noticed that her face had the look of one who had suddenly received a hurt, but was bravely trying to hide it.

When the reception was over and Mrs. Haworth gathered her young helpers about her to thank them for the kind service rendered, she was especially sweet to Mary as she bade her good-bye, putting her arm about her and saying some very encouraging words.

"Could Mrs. Haworth have heard Miss Betty? Does she know how her remark hurt me?" Mary questioned herself as she walked home.

The family did not think Mary was quite as enthusiastic as usual about her afternoon entertainment, and very soon after supper she went to her room. "Very plain-looking girl, such a contrast to the other girls," she said to herself, as she stood in front of the mirror. "Miss Betty was surely

right. Probably Mrs. Haworth only asked me out of politeness, because I am so closely associated with the other girls. I spoiled the perfection of her picture. The other girls are pretty — I wonder if they realize what a treasure has been given them in faces that are pleasant to look upon. Well, this will be my last appearance with the other girls at a reception. 'Such a contrast!' No one shall have to say that again."

Mary did not envy the other girls — envy had never entered into her nature. She was glad they were pretty, she loved them all, and she well knew that they loved her. It was sweet to be loved and to be lovable. The dear ones in the home circle all loved her; she almost believed that she was not "plain looking" to them. She would not for a moment allow the root of bitterness to take possession of her soul. So she took up her book of Daily Reading, and as she sat in the chair which she called her "accountant chair" because in it she went over the day's records before she went to sleep, she read these words:

"Ask God to give thee skill  
In comfort's art,  
That thou mayst consecrated be  
And set apart  
Unto a life of sympathy.  
For heavy is the weight of ill  
In every heart:  
And comforters are needed much  
Of Christ-like touch."

"That is just what I need most to-night," was her thought. "It comes to me as a special message, I have no doubt, from one who was Himself the Comforter of those who had 'a weight of ill.' I will pray for that skill. It shall hereafter be my end and aim in life to be a 'comforter of Christlike touch' to those who are in sorrow. The little verse says 'they are needed much.' I will never think any more of my lack of the gift of beauty, that the other girls have; I will only try for that 'skill' that shall be a comfort to others."

It seemed as if the presence of the Christ stood beside her as she asked Him for this rare gift. Days, weeks and months went by; the name of Mary Lawton was spoken with tenderness and gratefulness by many whom she comforted, for Christ gave her that skill of "comforting with Christlike touch." A little boy in the hospital who was a great sufferer, said he could endure the pain if Miss Lawton would sit by his cot and hold his hand awhile.

None but the Presence that had been with her in her room alone that memorable night ever knew how Mary Lawton became so consecrated to this work of comforting.

As time went on the beautiful light of a holy calling came over her face. When her friends met her she impressed them as one "coming down from the mountain bringing good tidings."

"Just one look at that good young woman's face sets me up for the day," said a poor old helpless body whose life was one of constant trial. And others found comfort in even a "look at her face," for there is no beauty in all the world that shines forth with such a glorious light as the beauty of holiness.

"Mary Lawton is one of the elect,"

said Mrs. Haworth to Miss Howard some time after; and she spoke truly, for "the elect are those who put life into one, who give courage to the faint-hearted, hope out of their own heart's constancy, those who have the Christlike touch."

But Miss Betty never knew that the change in that young girl's life turned on a few words said at that reception, when she, with the other girls of her set, had assisted in making it a success. — SUSAN TEALL PERRY, in *N. Y. Evangelist*.



MARIE J. MERGLER, M. D.

Dean of Northwestern University Woman's Medical School.

Dr. Marie J. Mergler, one of the foremost of the women physicians and surgeons of the country, has just been made Dean of the Northwestern University Woman's Medical School. Mrs. Mergler is the first woman to hold that high position at Northwestern. She succeeds Dr. I. N. Dafford, who has been given the honorary title of dean emeritus in recognition of his long and eminent services to the school. Dr. Mergler has a wide professional reputation. She believes that in some branches of medical study the best results are not obtained in a co-educational school, and so it is better to have separate schools for men and women. In the faculty, however, she would have the ablest instructors, whichever their sex.

Under the direction of the new dean the course will be changed from two semesters, from October to June, to four semesters of three months each. The new arrangement will be put in operation in July, and each student will be required to attend three semesters of each year. The summer semester is instituted especially to give clinical work to students from smaller cities and vacation laboratory work to teachers. The attendance hereafter will be restricted to 100, who will be chosen from the candidates making the best showing in the competitive examination. Dr. Mergler is now professor of gynecology at Northwestern and at the postgraduate school, and is attending surgeon at the Woman's Hospital. She received her medical education in the institution of which she is now dean, being graduated in 1879. The following year she took post-graduate work at the University of Zurich. On her return she was appointed a lecturer in the Woman's Medical College. In 1882 she was on the attending staff of the Cook County Hospital. For twelve years she has been a member of the attending staff of the Woman's Hospital, and was on the staff of the Wesley Hospital from 1886 to 1896. From 1895 to 1897 she was head physician and surgeon at Mary Thompson Hospital.

— A noted Sunday-school worker, living in Kansas, was once asked to talk to the children of a Sunday-school on the subject of "Temperance." He is very earnest in the cause, and wears a bit of blue ribbon as a badge of his principles. Rising before the school, he spoke to them awhile, then, in conclusion, pointed to his bit of blue ribbon,

and said, "Now can any of you children give me a reason why I am not a drunkard?" There was no reply for a moment. Then a childish little voice in the extreme rear of the room piped out clearly, "'Cause this is a prohibition town."

### SELFISHNESS IN SORROW

SEVERE trials have a very different effect on different persons. They either develop many graces, or else bring out some sad deformities of character. As the same fire that melts metals hardens clay, so afflictions that melt some hearts seem to harden others. Sharp affliction never leaves people as it found them; they become the better, or they become the worse; they draw closer to God or are driven farther from Him; they become stronger and sweeter, or else their faith gives way, and their dispositions tend to sullenness and sourness.

A long observation of a great number of people who have been in deep affliction has convinced me that a sorrow often has a tendency to develop selfishness; or where it did not exist before, has a tendency to produce it. One reason is that a heartache, like a sharp toothache or a severe headache, makes us think of ourselves. It comes home to us. It gives us immediate pain — perhaps heart agony. Our thoughts do not go out towards others, but turn inward and concentrate. The first thought with a passenger on a sinking ship is to leap into a lifeboat, or grasp a floating plank; self is the one person to be cared for then, and if others can be helped also, all very well, but self must not go to the bottom. Affliction is a testing process; it brings out unsuspected graces, or it brings out pitiable infirmities of character, and if they existed already, it tends to intensify them.

The tendency of grief to develop selfishness is manifested in a great many ways. Sometimes a person in deep bereavement will lock himself or herself up, and brood over his or her troubles until everybody and everything else ceases to be thought of. The "heart knoweth its own bitterness," and not much of any other person's bitterness, and so becomes more embittered before it is aware. A ministerial brother has told me of the different way in which two members of his church departed themselves after the death of their promising and beloved son. The mother was left to bear the burden of the grief for both, although it well nigh crushed her. The father drew into himself — did little or nothing to restrain himself or to sustain his agonized wife. In his case it seemed as if "sorrow was only a cloak for selfishness."

When bereavement befalls some persons, they seem to forget the interests, the comfort or the claims of every one outside of their own dwelling. Their loss is the one great event, and others must conform to it. The afflicted have a right to ask for and to expect sympathy, but they have no right to be unreasonable, and to impose on the kindness of others. For example, I knew of a minister who was sent for at a great distance (although he was not then their pastor) to officiate at the funeral of one of their family. He made a long journey, at his own charges, bore the nervous strain of conducting a trying service, and not one of the family expressed even a syllable of gratitude! The reason was that those stricken hearts were so wrapped up in their own sufferings that they became oblivious of the feelings of every one else. They would probably have been shocked if they had been told that their very natural grief was breeding a very unhappy type of selfishness.

Now if the tendency of severe affliction is to turn us so exclusively in upon ourselves, then that tendency ought to be striven



against and prayed against, and resisted just like any other besetting sin. For a sin it actually is, and often an exceedingly hurtful one. It only increases the intensity of grief and makes the trial harder to be borne. It adds to the load. It refuses the relief it might obtain; and worst of all it often locks up a grief in the heart that ought to be carried to a sympathizing, loving and almighty Saviour. Like every other sad and sinful mistake it becomes its own punisher.

Afflictions, instead of working evil to us, may become a precious blessing if they draw us out of ourselves, and draw us closer to God and to our fellow-creatures. I have often reminded suffering Christians that their sorrows might be turned to the benefit of others. They may relieve their own hearts by turning the flood of grief upon some wheel of practical benevolence. An eminent minister who was under a peculiarly severe trial once said to me, "If I could not study, and preach, and work for the salvation of souls, I should go crazy." Active occupation is both a tonic and a soothing sedative to a troubled spirit. Good friends, if you are in affliction, I entreat you not to let your sorrows stagnate; they will turn your heart into a fen of bitter waters from which will sprout the rank weeds of selfishness and rebellion against a loving God. Turn your sorrow outward into currents of sympathy and deeds of kindness to others, and they will become a stream of blessings. A baptism of trials may prove a new baptism for Christ's service. — THEODORE L. CUYLER, D. D., in *N. Y. Evangelist*.

#### WHEN JOHN COMES IN

With a dreamy look in the deep blue eyes,  
While her voice to a tender cadence dies,  
A sweet wife says, with contented sigh,  
"Now really, I cannot tell you why,  
But, though all day I have weary been,  
I feel so rested when John comes in!"

"Sometimes it happens from morning till  
night  
That all goes wrong and nothing comes  
right;  
The children are trying, and cook a scold,  
Till temples throb, and one feels so old;  
But 'tis heaven after the worry and din  
To feel so rested when John comes in."

What love-light illumines the speaking  
face,  
As, with wifely pride and womanly grace,  
She dwells on his name while thinking of  
him!  
And I wonder, my eyes growing strangely  
dim,  
How many the wives, midst life's woe and  
sin,  
Who feel so rested when John comes in.

O thou who hast vowed to be loving and  
true,  
Not so much does the hungry heart covet  
from you;

'Tis a tender smile here, and a kind word  
there,

"Art tired, dear? Let me thy burden  
share,"  
And a life's devotion you're sure to win,  
While she feels so rested when John comes  
in.

— Selected.

#### Making Bare Places Beautiful

WHEN a fire has swept over a mountain side, leaving it stripped and charred, nature comes at once, with innumerable shrubs and flowers and vines, and in a short space of time makes it the most beautiful spot in all that region. It would seem as if nature deliberately chose the waste places of the earth upon which to lavish her fairest and tenderest gifts.

With human life also the normal result of suffering is to enrich, to beautify, to glorify. By the sourness, the rebelliousness, the unproductiveness of our hearts, we may prevent this loving enrichment; but if we let sorrow work out its true and natural result in us, there will presently be a garden spot where all was blackness and devastation be-

fore — a garden spot where the birds will come often to sing, where flowers will bloom, and sweet fruits will ripen out of the flowers. — *Wellspring*.

### BOYS AND GIRLS

#### A KNIGHT OF TODAY

ANNIE LEWIS PINFOLD.

"COME, Clarence, all ready to begin churning!" came a voice to the ears of a boy who sat in a hammock on a shady piazza, deeply absorbed in the varying fortunes of "Ivanhoe."

"Yes, coming, mother," he answered, as he put down the fascinating book with a sigh and went around to the cool pantry.

He began to work at once, but it was soon evident to his mother, by his pre-occupied air, that his mind was far away from the churning. After watching him for a moment or two while she washed the empty cream jars, she spoke: —

"A penny for your thoughts, Clarence."

Clarence looked up quickly with a smile, while a flush rose to his cheeks.

"I was thinking of the book I was reading," was his answer.

"'Ivanhoe,' is it not?" asked his mother.

"Yes, I was thinking what glorious times those must have been. No such things ever happen nowadays. Everything is the same over and over again; it is so dull and stupid — 'pokey,' to speak plainly," said the boy.

"I see. You were wishing that you lived

"In days of old  
When knights were bold."

There is certainly a vast difference between the time of Richard the Lionheart and these days, but in my opinion the advantage is on our side," laughed his mother. "You are carried away by the excitement of the story, and do not pause to consider how people of our station in life were situated then. You have glimpses of the life among common people in the book, for there are descriptions of their dress, homes, and the manner in which most of them were likely to be treated at short notice did it suit the whim of their superiors. I suppose that if you could change places with Gurth or Wamba for only one day, the glamour would have faded entirely for you from the 'days of old.' While I very much doubt if the swineherd and jester would want to return to them again," she continued.

"It would be strange, the contrast — I mean to them. I wonder what would astonish them most," laughed Clarence. "Think of putting them on an electric car or showing them an ordinary train of steam-cars."

"The most simple, every-day things of our life would utterly confound them," said his mother. "Things that we look upon as common, almost worthless, would have been of priceless value to them. Our home, with its simple, modest furnishings, would excel even a king's palace in point of comfort."

"Well, mother, you're right. I don't suppose I should be really happy after all — surely not in Gurth's or Wamba's

place. I could not be content with being anything less than a knight," said Clarence.

"And be dressed in an iron suit, such as I have often threatened to make for you," was the reply. "Did you ever see any ancient armor?"

"Yes, when I went to the city last fall. There was some in the museum," he answered.

"Then you think it would be better to be arrayed in one of them and to thunder down the hills on old Bess than to skim along the road like a swallow on your new bicycle," said his mother.

"I hardly think that I should care to do it, especially on a day like this. They must have been dreadfully hot and uncomfortable," Clarence acknowledged, casting a fond glance at the shining wheel that stood on the back piazza.

"Some believe that the world is going backwards, and that the 'days of old' were best, but it is not so," his mother said. "Still, there is room for advancement, and it belongs to all of us to help it along as much as lies in our power. There are knights as bold and daring and loyal to the trusts reposed in them as those of which you read in 'Ivanhoe,' although their armor is invisible," she went on, opening the churn, for the butter had already come. "I do not see why any boy may not be one if he chooses. Remember that even Wilfred of Ivanhoe had to serve as page and esquire before he could receive his golden spurs. He could not spring at once into perfect knighthood. He must first prove himself worthy of trust and serve his time in a humble position. There are opportunities for work now open that require true knightly courage and strength — castles of sin to storm, captives to be set free from their loathsome dungeons, and thousands of distressed ones all over the world waiting to be succored. There, now, I dub you knight, and tie my apron on you as my colors that you shall wear while you carry out this sour milk to the pig. Then you may depart on a quest for eggs."

"A knightly errand, indeed," was the laughing response as Clarence passed out. "But my lady's behests shall be obeyed."

Milton Mills, N. H.



## THE SUNDAY SCHOOL

SUNDAY, MARCH 26, 1899

## FIRST QUARTERLY REVIEW

REV. W. O. HOLWAY, D. D., U. S. N.

## I Preliminary

1. GOLDEN TEXT: *My sheep hear my voice, and I know them, and they follow me.*—John 10: 27.

2. THE LESSONS OF THE QUARTER were all taken from St. John's Gospel, the first ten chapters.

3. HOME READINGS: Monday—John 1: 1-14. Tuesday—John 1: 35-46. Wednesday—John 3: 1-16. Thursday—John 4: 5-15. Friday—John 4: 43-54. Saturday—John 5: 17-37. Sunday—John 8: 12, 31-38.

## II Lesson Analysis

1. CHRIST THE TRUE LIGHT (John 1: 1-14).

The principal points were: The eternity of the Word, dwelling with God, Himself God, before time was; His appearance and efficient agency in creating "everything that was made;" His manifestation as the Source of life to all living things, and of light, the true Light, to every man, not to be confounded with John the Baptist who simply bore witness to the Light; His non-recognition by "the world;" His rejection by "His own;" His bestowment of the right to become "the children of God" upon those who received Him, who, by being born of the Spirit, became "partakers of the Divine nature;" the explicit statement that "the Word became flesh," and that His "glory" was beheld—"the glory as of the only-begotten of the Father, full of grace and truth."

2. CHRIST'S FIRST DISCIPLES (John 1: 35-46).

The Baptist's impressive testimony to Jesus as He passed by, "Behold the Lamb of God;" two of his disciples, Andrew and John, following Jesus; the question and answer—"What seek ye?" and "Where dwellest thou?" a day with Jesus; Andrew's finding Simon; the latter named Cephas or Peter; Jesus, starting for Galilee, finding Philip; the latter finding Nathanael; the glad declaration, "We have found Him of whom Moses in the law, and the prophets, did write," discredited when the name was disclosed—"Jesus of Nazareth, the son of Joseph;" and local prejudices and Scriptural discrepancies rising in Nathanael's mind met by Philip's "Come and see"—form an outline of the lesson.

3. CHRIST'S FIRST MIRACLE (John 2: 1-11).

The principal points were: The arrival of Jesus and His disciples as invited guests at a wedding feast in Cana of Galilee; the sudden and mortifying failure of the wine; the significant suggestion to Jesus by His mother, "They have no wine;" His firm but respectful resentment of interference; His implication that all His acts were regulated by a Divine signal, and that His "hour" had not come; His subordination of earthly obligations followed, apparently, by the permission or direction to supply the wine miraculously; the six waterpots filled to the brim with water; the command to draw and bear to the ruler of the feast; the latter's commendation of the wine, not knowing "whence it was;" his joke with the bridegroom about keeping the best wine for the last of the feast; and the confirmation of the faith of the newly-called disciples on seeing this "beginning of miracles."

4. CHRIST AND NICODEMUS (John 3: 1-16).

The visit of the "ruler" by night; his admission that Jesus must have been sent by God because of the miracles which He wrought; the necessity of being born again

asserted by Jesus as the primary condition of entering the kingdom of heaven; Nicodemus' amazement and his inquiry whether a second physical birth was meant; the reiteration of the condition—"born of water and the Spirit," the necessity of which is apparent from the nature of things, flesh begetting only flesh, and the Spirit begetting "the new spirit;" the mystery of the Spirit's operations illustrated by the wind; the loss which Nicodemus and the Sanhedrists were sustaining by not believing in the Son of man, who, being a dweller in heaven, is alone competent to reveal heavenly things; who is the Father's unspeakable gift to a dying world; and who, like the brazen serpent, uplifted by Moses, was to be Himself uplifted, that whosoever believeth on Him might have eternal life—were the principal points in the lesson.

5. CHRIST AT JACOB'S WELL (John 4: 5-15).

Passing through Samaria, Jesus halted at Jacob's well, and sent His followers to the neighboring town to buy food. A woman came to draw water. Jesus asked her to give Him water to drink. At her expression of surprise that a Jew should ask a favor of a despised Samaritan, Jesus assured her that it would have been she to ask the favor had she only known the "gift of God" and the "living water." Perplexed, the woman inquired whence this living water was, and whether the Speaker was greater than Jacob who had dug the well. But Jesus was speaking of another kind of water—a perennial fountain within, "springing up unto eternal life." The woman then begged for this water that she might not be compelled to "come hither to draw."

6. THE NOBLEMAN'S SON HEALED (John 4: 43-54).

The principal points were: Our Lord's departure into upper Galilee, avoiding Nazareth and lower Galilee, because "a prophet hath no honor in his own country." His arrival in Cana and welcome from the Galileans, many of whom had been convinced by the miracles which they had seen Him perform at the feast in Jerusalem; the coming of the "nobleman" to beseech Jesus to hasten to Capernaum and heal his dying son; Jesus' reply, "Except ye see signs and wonders, ye will not believe;" the father's repetition of his request; his dismissal with the simple words, "Go thy way, thy son liveth;" his belief in Christ's word; the congratulations of the servants meeting him on the journey back; the father's discovery that the cure was wrought at the very hour when Jesus had spoken; the perfection of his faith, and its expansive influence, including his whole house.

7. CHRIST'S DIVINE AUTHORITY (John 5: 17-27).

Defending Himself from Pharisaic attack because of alleged Sabbath-breaking in healing the impotent man at Bethesda, our Lord asserted His relations with the Father. Whatsoever He saw the Father do, He did. "The Father loveth the Son" and will show Him more wonderful things. Life and judgment were committed to Him, and this for the purpose that "all men should honor the Son even as they honor the Father." The obedient believer hath everlasting life. A spiritual resurrection was even now going on—"they that hear shall live."

8. CHRIST FEEDING THE FIVE THOUSAND (John 6: 1-14).

The attempt of Jesus to retire privately to the neighborhood of Bethsaida Julias with His disciples for rest and privacy; the pursuing multitude, swelled by the Passover pilgrims and eager for more miracles; the brief rest on the hill-top; the day of teaching and healing; the approaching nightfall, with no

food for the multitude; our Lord's testing question to Philip, "Whence shall we buy bread?" the latter's calculation that two hundred pennyworth would not suffice; the multitude arranged on the grass; the five loaves and two fishes blessed by Jesus and distributed by the disciples; all fed and twelve baskets full of "broken pieces" taken up; and the enthusiasm of the people and their purpose to force upon Jesus the kingship—constitute an outline of the lesson.

9. CHRIST AT THE FEAST (John 7: 14, 28-37).

Jesus at the Feast of Tabernacles; His reply to the argument against His Messiahship—that when the Christ came none would know whence He came, but they know whence Jesus was—that He was not come of Himself, but was sent; the inclination of the people to believe on Him because of His miracles; the attempt of the Pharisees to arrest Him; the warning of Jesus that He should be with them but a little while, and then they would seek Him, and not find Him; the perplexity of the people at this saying, and the call of Jesus on the last day of the Feast, "If any man thirst, let him come unto Me, and drink"—constituted an outline of the lesson.

10. CHRIST FREEING FROM SIN (John 8: 12, 31-38).

The principal points were: Our Lord's announcement that He was "the Light of the world," and that His followers should not "walk in darkness," but should have "the light of life;" a spasm of faith on the part of some of His hearers; its fickleness exposed when He promised to make them "free" by the truth; their haughty claim to be Abraham's seed, and never in bondage; and His reply that sin is a slavery, and that slaves have no legal rights in the household, and that He, the Son, alone had the power to save



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them from bondage and make them truly free.

# 11. CHRIST HEALING THE BLIND MAN (John 9: 1-11).

The teaching about disease as the alleged result of specific sin introduced the lesson. Not because of the man's sin, nor that of his parents, was he born blind, but that God's power might be made manifest in him. Then Jesus, as the Light of the world, must work the work of God in this man. There followed the anointing of the eyes with clay moistened with spittle, the washing in Siloam, the perfect recovery, what the neighbors had to say about it, what the man said, what the Pharisees had to say, what the parents declared, and the excommunication of this determined confessor and defender of Jesus.

# 12. CHRIST THE GOOD SHEPHERD (John 10: 1-18).

The beautiful allegory of the Good Shepherd, with its door, porter, fold; the mutual recognition of shepherd and sheep; the thief, and the stranger; the difference between the shepherd and the hireling; and the "other folds" which were one day to become "one fold" — form an outline of the lesson.

## III Questions

1. From what book and chapters were the lessons taken?
2. What truths were taught concerning the Word, as to His relations to Deity and to time?
3. What had He to do with creation, with life, and the "light of men"?
4. How was He treated by the world, and "His own"?
5. How did He treat those who received Him?
6. What was the Incarnation?
7. Who were the first five disciples? Give the story of their call.
8. What difficulties did Nathanael have, and how were they solved?
9. Tell about the marriage feast in Cana, the guests, etc.
10. What mortifying failure occurred?
11. What did Mary say to Jesus, and what answer did she receive?
12. What miracle was wrought, and with what result?
13. Tell about Nicodemus, and why he sought Jesus?
14. What did Jesus insist upon as primary, and indispensable?
15. Why was Nicodemus amazed?
16. How was the mystery of the Spirit's operations illustrated?
17. Where and under what circumstances did Jesus converse with the woman of Samaria?
18. What favor did He ask, and why was she surprised?
19. How did He excite within her a desire for "living water"?
20. What welcome did Jesus receive in Galilee, and why?
21. Who came to Him at Cana, and why?
22. What reply did Jesus make?
23. How was the applicant dismissed, and with what results?
24. What vast powers and authority have been committed to the Son?
25. On what scale is He to be honored?
26. Where and why did Jesus retire with His disciples?
27. Who came and why, and how long did they stay?
28. How were they fed, and how do you account for it?

29. At the Feast of Tabernacles what saying perplexed the people?

30. What invitation did Jesus give?

31. What announcement did Jesus make in Lesson X?

32. What bondage did He assert?

33. What sort of freedom did He promise?

34. Tell the story of the blind man.

35. What resulted from his defence of his Curer?

36. What was the significance of the parable of the Good Shepherd?

## THE TREATMENT OF LA GRIPPE

**L**A GRIPPE is an infectious disease, whose specific germ is a bacillus possessing the power of segmentation or subdivision, thus multiplying with great rapidity when a favorable medium is attacked. It is taken into the body from the atmosphere through the nose and mouth. Its action causes inflammation of the air passages (nose, throat, and lungs) similar to acute catarrhal conditions.

But, further, it causes severe constitutional disturbances, which manifest themselves by neuralgias, muscular pains (myalgias), fever and chills, and congestion of various internal organs, leaving the patient debilitated, with weak heart, neurasthenia, and frequently with diseased lungs and kidneys. These latter conditions are often aggravated by remedies injudiciously taken during the course of the disease, and fatal terminations are sometimes traceable to the use of drugs which are calculated to further depress the already depleted system.

Bearing in mind the leading symptoms and tendency of this disease, it is wise to avoid any drug which will weaken the heart's action or depress the patient's vitality in any way. Most drugs given to relieve pain are depressing in their after-effects. Most drugs used to reduce fevers are weakening to the heart's action. Many people take upon themselves the risk of dosing with phenacetine, antipyrin, antifebrin, etc. These drugs should only be used under competent medical advice, for cases of dangerous syncope have followed upon the careless partaking of these remedies.

Among the drugs practically harmless and at the same time efficacious can be mentioned quinine. This drug in small doses strengthens the heart's action and reduces the fever, besides acting as an internal antiseptic. As quinine in small doses alone will not relieve the pains or headache, nor entirely reduce the fever, I have been in the habit of combining with it phenalgin, as follows:—

Quinine three (3) grains in capsules, phenalgin five or ten (5 or 10) grains in powders at one dose, to be taken every three hours. This formula has proven very successful in aborting what might have been a severe attack of la grippe, and rapidly curing milder cases.

In common with many of the profession, it had been my habit prior to my acquaintance with the stimulant non-depressant character of phenalgin, to prescribe alcoholic stimulants when giving the other coal-tar products, to overcome their depressing effect. But the free use of alcohol is always followed by great depression and reaction. The contrary is true of the coal-tar product, phenalgin. The action of this drug is soothing, and its anodyne effect is usually followed by refreshing sleep.

Convalescence from la grippe is hastened by careful attention to nutriment and aided by judicious tonics of the chalybeate variety.

An efficacious method of local treatment for la grippe, and at the same time often a most valuable preventive, is to spray the nose and throat several times daily with one of the many antiseptic solutions in the

market, of which the principal ingredients are borie acid, eucalyptol, and other essential oils.

It should be remembered that this disease attacks with greatest severity those whose vital forces are made weaker by indiscretions and excessive nerve strain. Therefore the rules of health should be carefully observed, especially those referable to sleep and proper diet.

In giving these hints for treatment, it is not desired to assume la grippe is a disease easily overcome without close personal attention by the physician, but there are very many cases which otherwise would become severe and serious, that could be checked by promptly following the course herein outlined. — J. A. HOFFREIMER, M. D., in *Gaillard's Medical Journal*.

## The Crosses in the Mountains

**O**N the opposing slopes of two mountains overlooking the French Broad River in North Carolina stand two crosses. They are mute signs in the untenanted wilderness. A pathetic and instructive story is told concerning them. An infidel father had two sons. One of them met his death in an accident, and the other suicided. After years of sorrow the father thought upon his ways, repented, and believed the Gospel. To memorialize his grief and signalize his conversion, he ordered the crosses to be erected high up on the mountains' sides; and there they stand, white-faced, in the everlasting silence, and visible for an instant to passengers on the Washington express as it rolls down through "the Land of the Sky" on its way southward.

If a cross were erected to mark every human sorrow and misfortune, every hillside would be covered with them, and the whole world would become a Golgotha; but it is sweetly comforting to think that if every penitent thought and every better impulse of the heart became a lily or a sunbeam, then the whole world would burgeon with whiteness and be flooded with Eater light. — *Exchange*.

No man can make things grow. He can get them to grow by arranging all the circumstances and fulfilling all the conditions, but the growing is the work of God. . . . What man can do is to place himself in the midst of a chain of sequences. While man prays in faith, God acts by law. — *Prof. Drummond*.

## "Great Haste is Not

## Always Good Speed."

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## OUR BOOK TABLE

**John L. Stoddard's Lectures.** Ten Superb Crown Octavo Volumes. Complete Edition of the Identical Travel Lectures Delivered by Mr. Stoddard during the past Eighteen Years. 3,400 Reproductions of the Peerless Stoddard Views, 300 being full-page. Balch Brothers: 36 Bromfield St., Boston.

The First Volume includes the lectures on Norway, Switzerland, Athens, Venice; the Second Volume, Constantinople, Jerusalem, Egypt; the Third Volume, Japan (two lectures), China; the Fourth Volume, India (two lectures), the Passion Play; the Fifth Volume, Paris, La Belle France, Spain; the Sixth Volume, Berlin, Vienna, St. Petersburg, Moscow; the Seventh Volume, The Rhine, Belgium, Holland, Mexico; the Eighth Volume, Florence, Naples, Rome; the Ninth Volume, Scotland, England, London; the Tenth Volume, California, Grand Canyon, London.

Not only are Mr. Stoddard and his excellent publishers to be congratulated upon the completion of this monumental work, but the general public especially, that the fruits of this lecturer's life studies are put into such permanent and attractive form. We know of nothing in book shape in the English language to be compared with it. Boston especially has reason for gratification in this matter; for the publication of the Stoddard Lectures is distinctively a Boston enterprise. Mr. Stoddard himself was born in the neighboring suburb of Brookline. His first work after graduation from college was done as a teacher of Latin in the Boston Latin School. His home is now in Newton, while for more than a quarter of a century Mr. Stoddard, through the Stoddard Lectures, has been prominently identified with Boston. Of course it goes without saying that the publishing house, Balch Brothers Co., is a Boston house. Again, the picture plates which, by the way, it is rightly claimed are the best work of its kind ever offered to the public up to the present time, were made by John Andrew & Son, of Summer St., Boston, while the typography and electrotyping are done by J. S. Cushing & Co., the press work by Berwick & Smith, and the binding by E. Fleming & Co., which three firms compose the famous Norwood Press. The many friends of Mr. Stoddard will rejoice to learn that the enterprise, while perhaps the largest of its kind ever undertaken in this city, and one of the largest ever undertaken in the country, has already proved exceptionally successful.

What we said in review of a single volume of the series when it appeared, is equally applicable to the ten volumes: "It is difficult to speak in moderate language of this truly superb work which is a delight to the eye as well as a feast to the soul. No finer specimen of elegant book-making has fallen under our view for many a day, and it is eminently fitting that so it should be, for no more satisfactory lectures of travel were ever given than those which have made famous the name of John L. Stoddard. One who possesses these books can make a tour of the world under the most favorable conditions, and can obtain the broadening influence of travel without the discomforts and dangers which must be experienced in the actual journeys. Mr. Stoddard has great skill in selecting just the right points of view and just the best ways of presenting the varied incidents, customs, and marvels that render memorable such expeditions."

To read these volumes is an education of itself. They contain a vast amount of information, and the lecturer's style is well-nigh perfect. One lecture may be read at a time, so that the reader is never sated or wearied, but experiences, by the help of the illustrations, very much of the delight of actual travel. If any person is so unfortunate, so incomplete in natural gifts, as to have no

love for travel and therefore no desire for it, the perusal of these volumes will do much to implant and to restore the dormant or lacking aptency. If, on the other hand, the reader has been so fortunate as to visit any of the places described, special value will be found in thus renewing and adjusting former experiences. Our ministers will not fail to prize these volumes, and the lectures upon Jerusalem, Egypt, and Oriental countries generally, will be very helpful to all Biblical students. We append, for the information of our readers, some of the views which have already found voluntary expression concerning this work: President Warren, of Boston University, says: "Mr. Stoddard's spoken words have delighted and instructed hundreds of thousands; in their elegantly printed form they will delight and instruct still greater numbers." Prof. John Fluke, of Harvard University: "It has always seemed to me that Mr. Stoddard's lectures have had a high educational value." Rev. George A. Gordon, D. D., pastor Old South Congregational Church, Boston: "The lectures of John L. Stoddard have been an education and high entertainment to thousands of people; they will be a valuable addition to their libraries." Hon. Chauncy M. Depew: "The work with its admirable illustrations is the most picturesque, instructive, and valuable work of travel I have ever seen." Edwin D. Mead, editor *New England Magazine*: "John L. Stoddard is a popular educator. I am glad that his lectures are now going to be given to the people in books, and all the beautiful pictures with them. I think what such books would have been to me when I was a country boy; and I hope they will find their way into thousands of homes all up and down the land." Mrs. Mary A. Livermore: "Mr. Stoddard will thus continue his educational work, and will personally conduct his readers to scenes they may never visit, and give them facts of history that will whet their appetites for a larger knowledge."

**The Sinking of the "Merrimac."** A Personal Narrative of the Adventure in the Harbor of Santiago de Cuba, June 3, 1898, and of the Subsequent Imprisonment of the Survivors. By Richmond Pearson Hobson, Naval Constructor, U. S. N. Fully illustrated. Century Co.: New York. Price, \$1.60.

We have read with thrilling interest this modest, luminous, but in every way well-told story as it has appeared in the several instalments in the *Century Magazine*. Mr. Hobson is not only a young man of unequalled courage, leading the reader to question if he indeed knows what fear is, but he is unmistakably a man of marked ability in many lines. No one can read this volume, with its profuse illustrations, without a high and enthusiastic appreciation of Hobson and his

heroic comrades. We commend the book as a teacher of the highest patriotism and courage.

**The Federation of the World.** By Benjamin F. Trublood, LL. D. Houghton, Mifflin & Company: Boston. Price, \$1.

This is a timely volume, sane, able and discriminating. We trust that it will receive, as it deserves, a large number of readers. We see no appeal from the author's reasoning and conclusions. His chapter on "The Growing Triumph of Arbitration" is especially luminous and encouraging. The book is a good antidote to the war spirit which recent events have abnormally developed.

**The Eternal Building; or, The Making of Manhood.** By George T. Lemmon. Eaton & Mains: New York. Price, \$1.50.

This volume is evidently made in imitation of Marden's splendid book, "Pushing to the Front;" but it seems very tame and "preachy" in comparison. There is too much moralizing in it, and too little of the presentation of those higher ideals which in themselves captivate and influence the reader. Then, too, the portraits are positively repelling. How long will the Eastern Book Concern persist in depreciating its books by inserting such antique illustrations?

**An English View of Christian Science.** An Exposure. By Anne Harwood Fleming H. Revell Co.: Chicago. Price, 35 cents.

These papers, which attracted wide attention when published in the *British Weekly*, are now gathered into this volume. The author writes upon "How I First Heard of Christian Science," "The Strange Claims of Christian Science," "Is Christian Science an imposture?" "A Fancied Cure and a Relapse," "A Final Exposure."

**Tales Told in a Country Store; and Accompanying Verse.** By Rev. Alvin Lincoln Snow. The Snow Publishing Firm: Oreston, Iowa. Price, \$1.49.

This volume of 311 pages contains the poems of the author, some of which are illustrated. The poetry and the illustrations are the crudest output that has come to our table for many a day. We fail to find any reason for the publication of the book.

**Short Rations.** By Williston Fish. Harper & Brothers: New York. Price, \$1.25.

"Short Rations" treats of army life very briefly. A single chapter is devoted to each year at West Point. Succeeding chapters deal with the superficial duties of officers, not deep enough to really give any idea of what army life is. The petty jealousies of officers, and especially their families, high in rank shows one side—the unpleasant side—of army life. A little love story runs through it all, very light, but enough to keep the reader's interest up until the end, when

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it all comes out right. The story is of the lightest, but is very readable.

**The Converted Catholic.** Vol. XV. New York: James A. O'Connor.

The monthly parts of the *Converted Catholic* for the year 1898, now bound in cloth, forming a volume of 384 pages, make interesting reading. This magazine occupies a unique place in the religious literature of today. The editor, Rev. James A. O'Connor, was a Roman Catholic priest for eight years, but for the last twenty years he has been a minister of the Gospel in New York city, and has labored successfully among Catholics.

## Magazines

The full-page illustrations in the *March Magazine of Art* are mostly "Studies" — the frontispiece being "A Study for 'The Ransom,'" reproduced in color from the painting by Sir J. E. Millais, followed by "A Study," by Edwin A. Abbey, "A Study of a Sleeve," also by Abbey, and "Study of a Lemon Tree," by Lord Leighton. M. H. Spielmann gives part first of an interesting biographical sketch of Edwin Austin Abbey, embellished with a portrait of the artist and three illustrations of his work. "Is Photography among the Fine Arts?" "Ricciardo Meacci," "Professor Hubert Herkomer as a Painter of Enamels," "Vassili Verestchagin," are among the contributions of this number. (Cassell & Company, Limited: 7 and 9 West 18th St., New York.)

As was to be expected, the *March Chautauquan* presents a portrait of the late Hon. Lewis Miller, president of the board of trustees of the Chautauqua Assembly. The number contains a varied list of contributions in the departments of "Required Reading" and "General Reading," including, among others, "The City of Manchester," "John Bright," "The True Motive of the Christian Life," "Misogamy and Its Causes," "The Underground Railway of Boston," "Cocaine and its Use in Surgery." (Dr. Theodore L. Flood: Meadville, Pa.)

"The Sport of Circumstances" is the title of Clarinda Pendleton Lamar's novellette in the *March Lippincott's*. In the latter half of the magazine we find such topics treated as "Cuba," by Joseph A. Nunez; "Imperialism," by Owen Hall; "Perception of the Picturesque," by J. Hunter; "Mendacity as a Fine Art," by Francis J. Ziegler. (J. B. Lippincott Co.: Philadelphia.)

The *Review of Reviews* for March covers fully and with marked promptness all important current events in "The Progress of the World." In connection therewith are portraits of prominent men the world over, who have recently been brought into notice. There are excellent sketches of ex-President Faure and General Otis of Manila, and there are important special contributions on the Philippines, the Cubans, and the American Farmer. (Review of Reviews Co.: New York.)

In the *Missionary Review of the World* for March Dr. Pierson, the editor-in-chief, writes upon "The Movement toward Church Union." As this article embraces the results of his observations in Europe, it is important. "Cuba, her Present Condition and Needs," will be read with special interest. There are other valuable contributions. (Funk & Wagnalls Co.: New York.)

"The Nicaragua Canal" is the leading article in *Frank Leslie's Popular Monthly* for March, fully illustrated, from photographs and plans, and written by E. A. Fletcher. S. M. D'Engelbronner tells us about "Queen Wilhelmina and Women's Work in Holland." "The Head and Front of Mormon Offending" is an interesting reminiscence by Mrs. Frank Leslie of a visit

to Utah several years ago when Brigham Young was living. There is a good variety this month, including short contributions, stories and poems. The cover has an effective design for the windy days of March. (Frank Leslie Publishing House: 141-143 Fifth Ave., New York.)

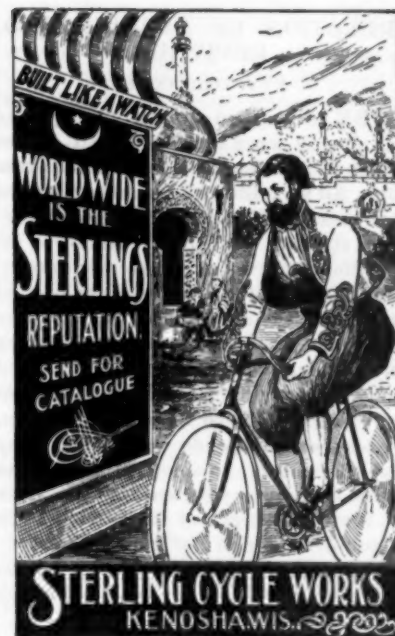
In the well filled table of contents of the *March What to Eat* the following will serve to show the range of topic: "Jest for the Table," "Honey as Food," "Experience as a Vegetarian," "A Tomato Dinner," "Ironing Table Linen," "Charming Bread and Butter Plates," "What We will Eat in Our New Colonies," etc. One of the poems is by Ada Melville Shaw — "When the Cook was Gone." (Pierce & Pierce: Minneapolis, Minn.)

Paul Leicester Ford's new story, "Janice Meredith," begins in the *March Bookman*. A very inviting number is this, with a beautiful frontispiece, "The Evening Breeze," from the painting by H. Siddons Mowbray, and a full and admirable "Chronicle and Comment" department, profusely illustrated with portraits. There is beside a large and varied amount of literary miscellany and book gossip and criticism. (Dodd, Mead & Co.: 5th Ave. and 21st St., New York.)

A very interesting table of contents is that of *St. Nicholas* for March. An engraving of Monsieur Ferrier's painting of Little Red Riding Hood is given as a frontispiece. In the opening article Mrs. Burton Harrison gives us a delightful glimpse of the "Toy Country." Boys will be interested in "Apprentices of the United States Navy" and "How We Helped Uncle Sam to Prepare for War." Of course there is an abundance of other good things in the shape of stories and verses, with fresh chapters in the popular serials — Mr. Henty's "Sole Survivors," Mr. House's "Bright Sides of History," and Miss Carolyn Wells' "Story of Betty." (Century Company: New York.)

## The Poet Oliver Wendell Holmes' Wit-ticism

The great poet, Oliver Wendell Holmes, once said: "If all drugs were thrown into the sea, it would be all the better for mankind, and all the worse for the fishes." Of course the genial poet referred only to poisonous drugs as used by most physicians. He certainly could not have meant all medicines, for Nature, in her woods and fields, has been most prolific in yielding up her treasures of harmless, vegetable remedies for every disease. The wonderful discoveries of the famous Dr. Greene, of 34 Temple Place, Boston, Mass., amply prove the fact. Indeed, this skilled specialist in the treatment of nervous, chronic and lingering complaints, uses in his enormous practice absolutely no poisonous drugs, but confines his treatment solely to the use of harmless vegetable remedies. His world-wide known medicine, Dr. Greene's Nervura blood and nerve remedy, is only one of his many remarkable discoveries. His extraordinary success in curing diseases of whatever name or nature, the innumerable restorations to health under the use of these marvelous curative medicines as prescribed by Dr. Greene, establish beyond doubt that Nature has provided remedies for each and every phase of disease, and that Dr. Greene, by his deep investigations and his enormously large experience, has discovered and prepared remedies which surely and certainly cure these complicated cases of chronic disease. Any sufferer can demonstrate this fact, as Dr. Greene gives all the privilege of consulting him, personally or by letter, absolutely free of charge. If you are out of health and have failed to be cured, see Dr. Greene at once, or write to him freely and fully about your case. You can do so in perfect and absolute confidence. He will explain your complaint and advise you what to do to be cured.



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## RELATION OF TEACHING TO REVIVALS

REV. OTIS COLE.

THE revival so greatly desired and much more greatly needed is the result of true teaching backed by a true life. All such life and teaching have the sure accompaniment of prayer and reverent study of the Bible. Hallowed intensities of nature and movement essential to leadership in revivals are born of prayer and the open Word. To him who has "the happy vantage of a kneeling knee" spiritual endowments come. God waits to pour holy tides through such as are thereby open to Him and to men. He teaches and floods these that they may teach others to come to Him. The divine fullness is so great that giving is the law and delight of God. To enrich all peoples through the media of salvation is His objective. For this He sends forth teachers — teachers whom He has equipped.

Now the value of any religious teaching is as its fair resultant. Judged by this standard, the teaching of the Wesleys had very great value. The historian, Green, affirms that the Methodists are the least part of the outcome of the Wesleyan revival. Confessedly the education of such a body of believers with their organization, ideas and energy is a laurel worthy any brow and an adequate result of a great Christian movement. But if this be the least part, then the success achieved was indeed remarkable.

The larger things that may be and are noted are the spiritual quickening of the Established Church, the genesis of modern missions, the creation of a philanthropic impulse and purpose that cease not for the relief of poverty and suffering and the suppression of vice and crime. Also the uplift of political and governmental procedures, affording the fair opportunity for the splendid statesmanship of Pitt and the wide outreach of British dominion and influence, giving friendly aid to Frederick the Great in his brave toll for Prussia and the founding of modern Germany, determining that North America should be English and Protestant rather than French and Catholic, and that India should be under British rule and so in due time open to Protestant missions. Surely, these are large things.

Now Wesley's teaching, under which the people of his time were so vitalized on both sides the sea, centered in his thought and purpose of holiness. This he affirms and persistently defends. It does not appear that he thought of the ecclesiastical involvings of his work save as he was forced thereto as his work grew. He did think and toil, study and expound the Book, to find and put before all a regimen productive of holiness of heart and life. It is noteworthy that he regarded this as the vitalizing force of the great movement of his day. About 1760 there was large increase of interest in holiness. After that he wrote: "And wherever the work of sanctification increased, the whole work of God increased in all its branches."

It is evident from the range of books edited and circulated by this intensely

spiritual teacher and leader that he thought and purposed the uplift of the people in every way. Still it may well be questioned if he ever looked for a radical change of industrial and commercial life as a result of his efforts. Nevertheless, Carroll D. Wright, in his study of the genesis and development of the "factory system" of modern industry, gives the highest place among its creative forces to the spiritual energy resulting from the Wesleyan revival. Mr. Wright's own words are suggestive: "But a stronger power than war or the pauperism of the agricultural districts, from which the factories were largely supplied with cheap labor, was added to the combination of forces essential to the establishment of a new industrial order. This new influence took the shape of a great moral and religious power which seemed to roll without obstacle over the land, changing the politics of the country and changing the directions of the employment of active capital. The religious revival work of the Wesleys brought a nobler result than mere religious enthusiasm." He closes his reference with this signal word: "In fact, no generation since has so stamped itself upon the affairs of the world."

Surely, the Wesleyan teaching, centered as it was in the idea of holiness as now attainable by faith, must have had large measure of the truth of the Gospel of Christ thus to have vitalized England and the "regions beyond." Whatever extravagances appeared, whatever unwisdom among followers, the revival was a great, blessed reality. Another like it would be welcomed as gladly and widely.

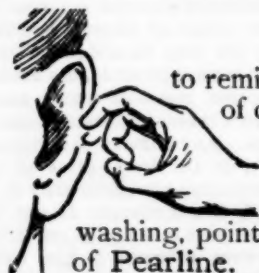
The present confusion, the clamorous voices, the discontent and unrest, the colossal difficulties in the world of labor and trade, the dominating greed oppressing all classes, the civic problems that burden life while solution is delayed — these and more indicate a sad lack of moral force today. The advance to the larger prosperity that shall give blessing to weary millions is yet to come. The present needs are greater than of this earlier English day when holy teaching and living carried the entire fabric of the common weal so nobly forward that all students of history are fain to look back with serious inquiry. In the light of this historic victory over human ills, may not the people of today see the vanity of legislative expedients and governmental aid as forces adequate for present needs? Much more, is it not perilous to voice the uncertain idea that unrenowned men can evolve from their own dark natures

the light and force for a new crystallization out of the violent breaking up of the order by which human industry has secured so great advance in general prosperity?

It is evident that the need for a fresh, great Christian impulse and power is now here. History emphatically affirms a religious revival as the means of educating and communicating such impulse and power. The Wesleyan movement is by no means the only source of this deduction. But from this single study is it not clear that a generous renewal of the teaching and example of the Wesleys is in order — at least for the people called Methodists? For years criticism of the Wesleyan teaching of holiness has had large place. It is urged that each generation must do its own thinking and make its own formulations; that knowledge has increased, vision has broadened, and new light has been given. Some of this criticism seems profound and valuable; is the result of study and thought; is real and honest; yet the noblest and best of the critics have failed to communicate power for a great awakening. Prof. Beet, a noble Wesleyan exegete and scholar, has written profoundly along these lines of Christian holiness. The report of a revival as the outcome of his teaching is not at hand. Dr. Mudge some two years since sent forth a book full of critical treatment of the teaching of Wesley and of those who have followed him. The new work met with wide approval and has been styled an "epoch-making" book. It is, however, to be feared that the epoch made was one of criticism rather than of revival.

Criticism has great value. It may not be despised or neglected by any. But its force is not creative, and creative energy alone gives revival impulse. There has been, too, much criticism of a destructive order, criticism arising from the heart rather than the head. It has appeared in the journal, on the platform, in social converse, and in the pulpit. Ecclesiastical leaders have voiced it. Episcopal rebukes, even, have evinced its influence. It has appeared, alas! in a sneer. Probably the term "crankification" is of unknown paternity, yet has it been made to serve often and ignobly. No irreverent recognition of those in authority is in this paper — the issue is too important, the longing for better times too intense. All these allusions come of inward stress. There could be citation of facts, but forbearance is better.

Now, if criticism of the teaching that wrought so mightily in the past fails to



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develop power for the revival needed in these perilous times, may it not be greatly wise for us all to renew the strain — to take up afresh the forceful ideas of Wesley in teaching and living, making holiness, as he did, the great objective, speaking of it and of its advocates in love? So doing, it may be possible for Methodism once more greatly to bless a troubled world. The holy God will surely trust and help those who, loving and obeying His Son, seek to be holy and to do holy work among men. To such He will send "power from on high." By their sacred toils, fervors, prayers, and helpful example, He will bless many, hastening the day when the public weal shall not be lessened by the greed of the selfish and sinful, but rather enhanced and illumined by the purity, goodness, truth and ready helpfulness of the devout and holy.

Paxton, Mass.

### THE SUPERANNUATE'S LOT

W. F. HASCALL.

IN visiting many towns in New England, it has been very forcibly brought to the attention of the writer that a more liberal and better organized effort should be made to render the last days of the clergymen of the Methodist Episcopal Church freer from care and perplexities than at present seems to be their lot. Having been reared in the family of one of these unselfish and self-sacrificing men, and knowing, as well, from many other causes, the peculiar conditions under which they pass their lives, devoting their entire time and faculties to the betterment of the localities in which they reside during the terms of their pastorates, it is with a feeling of much sadness that the hardships of their lot are realized. At the best, these God-fearing men receive barely sufficient recompense for their labors to feed and clothe themselves and families, and when the time comes, as it inevitably must, when they are worn out in the service of God and unfitted for further work, they are laid aside with two or three hundred dollars a year on which they are forced to live for the remainder of their lives. The matter has been often brought to the notice of the church, and it is presumed that the feeling prevails that all has been and is being done that can be, but an efficient organization and well-directed effort should certainly result in bringing to these aged and disabled ministers a living which is commensurate with the worth of their services during the years which they devoted to the up-building of the church.

The fact is, the minister gives his heart's blood that the cause may prosper, and has no time or opportunity to save money for the "rainy day" which every other professional man can have in mind, and for which, as a rule, abundant provision is made. Holy

Writ distinctly states that the "laborer is worthy of his hire," while the bare truth remains that the only treasures our clergymen lay up are in heaven, which, while they are for their eternal good, do not supply bread on earth.

The great fraternal organizations such as the Masons and Odd Fellows have set all the church denominations at large an example worthy of imitation. Every State has its homes, in many cases expensive and imposing, to which their older members who are unable to provide for themselves go to pass the evening of life in peace, sure of food and shelter; and when their time on earth is spent, they are given respectable burial, and their families are relieved from immediate want.

The feelings which possess the minds of clergymen when they are relieved from active duty and are forced to accept the annuity which the Preachers' Aid Society gladly gives them, but which is far from sufficient for their actual needs, are too complex for description. While they gave of their might in their days of manly vigor, and with earnestness and undivided effort strove to make the principles of the Christian religion attractive to all with whom they came in contact, in their last years they feel that they are a charity of the church, and the withering effects of this conclusion tincture their last hours with embarrassment and sadness.

All honor to these noble men of God! If their services are not appreciated below, they will meet with their correct dues in the city of God. Their trials, poverty, self-sacrifices, and, through it all, patience and reliance on the Heavenly Father, will be taken into consideration when they have left their earthly cares behind them and entered into rest.

But we of the pews can make their last hours more comfortable, giving them the opportunity of thinking of their heroic struggles in preaching the Gospel of Christ, building houses for His worship, ministering to the sick, and performing the last sad offices over the forms of loved ones who have passed on, instead of trying so hard to make four dollars per week keep the vital spark alive in their long-suffering bodies and clothe their bent and shrunken forms. Not enough thought has been given to this most important subject. The people will gladly respond if the way is opened for the new departure which will give a home and the necessities of life to the warriors of the pulpit. A soldier receives his pension after the war is passed with no feeling of shame, and why should not those who have battled for religion and right all their lives enjoy a similar willingness to accept the provisions which are bestowed upon them, especially when they are given as an indisputable right, and not in the line of charity?

We are just at the commencement of a new century. In the past hundred years the Methodist Episcopal Church has made wonderful strides. The denomination has hundreds of thousands of members, and property running up into the millions. Through its Church Extension Society new churches are being built and the Gospel is today carried into the uttermost parts of the earth by earnest and devoted workers. The new century should see inaugurated a vigorous and universal movement to better the condition of these saintly men of God in their latter days. The Preachers' Aid Society has done a grand work, but with limited resources; and when we see retired clergymen striving hard to eke out an existence by such methods as selling books — a perfectly honorable line of business, but one which we should see they are not obliged to resort to — it would seem as if a change for the better should at once be made, and the writer is willing to work hard for the accomplishment of that end. Let us appreciate the passage: "How lovely are the messengers who preach

us the Gospel of peace." Then, until the summons comes "to join the innumerable caravan," instead of figuring the impossible sums in arithmetic as to how a pittance of a few dollars a week can be made to keep the temporal man fed and clothed, the "house may be set in order," the presence and loving-kindness of the Father may be felt in their true ratio, and as the stream of life flows into the broad ocean of God's hereafter, the eyes which "saw as through a glass, darkly," quicken into the spiritual vision, they rest from their labors, and the finite greets the Infinite.

Boston, Mass.

### Southern Railway's New Trains to the South

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## THE CONFERENCES

## NEW ENGLAND CONFERENCE

**Boston Preachers' Meeting.**—The session last Monday, the 13th, was held in Bromfield St. Church. The large audience was thrilled by the address of Dr. John F. Goucher, of Baltimore, on India. It was a powerful indictment of heathenism, showing with marvelous vividness the utter lack of love, sympathy and helpfulness among the votaries of the false religions. Next Monday, March 20, the meeting will be addressed by Bishop Mallalien, Drs. Mansfield, Lindsay and others, on the subject of a Bishop Foster Memorial Church in Boston.

## South District

**Bromfield St., Boston.**—On the first Sabbath of March, 11 were received into full membership. Six of them were Chinese men between twenty and thirty years of age. This church now has twenty-five Chinese members, and during the last two years has given letters to eight who have returned to China and united with the church there. Connected with this church is a Chinese Sabbath-school numbering more than 200 Chinese. The pastor, Rev. Dr. L. B. Bates, speaks to this school every Sabbath, explaining the Bible lesson.

A pentecostal conference "that sinners may be awakened, penitents may be saved, and believers may be sanctified," will be held in this church, March 19-29. On week days services will be held at 2.30 and 7.30 p. m. The evangelists, Miss May Frost and Miss Fannie Simpson, will be present, and, at various times, many pastors in and around Boston will assist.

**Upton.**—Rufus Bayer, one of the official members of the Upton church, and Ethel May Wiggin, the organist of that church, were united in marriage at Upton by their pastor, Rev. H. G. Butler, on Feb. 16.

**Whitinsville.**—This church has been blessed with a glorious revival. Twenty-five were at the altar. The church has been strengthened, and the good work is continuing. Messrs. Greenwood and Devenau assisted the pastor, Rev. W. F. Lawford.

**East Douglass.**—The pastor, Rev. Geo. O. Crosby, is faithfully doing a successful work with this church. He has an added care in preaching regularly every Sunday afternoon in a Congregational Church at Douglass, two miles away. The Methodist people have a welcome re-enforcement in the coming to the town of Dr. Paul F. Ela and family. This young physician, who already is meeting with much success here, is the son of Rev. Dr. David H. Ela, of the New England Conference. The Worcester South Circuit, comprising the Epworth Leagues of East Douglass, Uxbridge, Upton and Whitinsville, held a largely attended and interesting convention at this church, Wednesday, March 7. Mr. G. W. Penniman, New England League Secretary, made the principal address.

**Worcester.**—Local papers are giving much space to the consideration of our pulpits for the coming year. It is certain that Rev. W. J. Thompson of Grace Church will go, for he is near the end of his five years—the second instance of this limit since the adoption of the rule; the other was that of Rev. Alonzo Sanderson and his stay in Laurel St. Quarterly conferences have asked for the return of Dr. King at Trinity, of Mr. Adams at Webster Square, of H. H. Paine at Laurel St., of George Sanderson at Coral St., and of Alonzo Sanderson at Park Ave. I believe Mr. Whyman of the Quinsigamond Swedish Church will have reached the end of his five years also. Of course the papers fill the to-be vacant pulpits over and over, but it is best to be sure that you know before you prophesy.

City Missionary Alonzo Sanderson is as active as ever, if possible more so. In Park Ave. he is having the assistance of Rev. Rufus Taft, Congregational State evangelist, and of Miss Myra Walker, singer. Most excellent meetings are held. At Lake View, Mr. Sanderson's heart was gladdened last communion Sunday by the reception of seven new members—four by letter and three on probation—including some of the prominent people in the vicinity. The Leicester church has again suffered a great loss in the death of Mrs. Ellen J. Burlingham, wife of our retired minister living there. She was always so ready in her helpful way that she will deeply missed. Her funeral was attended by her pastor. Notwithstanding the many recent deaths,

it is probable that the next communion will reveal more present than ever before.

**Coral St.**—Just at present Pastor Sanderson is wifeless, his better half having gone to Clifton Springs, N. Y., to spend a few weeks for her health. She is accompanied by that most active-in-good-works woman, Mrs. H. C. Graton. Mr. Sanderson is called for by the quarterly conference for next year.

**Laurel St.**—The unanimous request is for the return of Rev. H. H. Paine. He and his wife have been exceedingly mindful of the needs of the church during the year, and have not spared themselves in their efforts. The pastor's report at the quarterly conference showed a good state of affairs. At the last church social there was an hour spent with Longfellow and his works—a profitable evening.

**Trinity.**—Charles M. Thayer, Esq., of this city, recently addressed the League on Good Citizenship. He held the undivided interest of his hearers to the end of his valuable talk. For the coming year Miss Fannie A. Hair will direct the music and be organist; Mrs. Hattie B. Harris, of Clinton, will be soprano; Miss May C. Thomas, alto; Walter F. Knapp, tenor; Edward R. Cummings, bass.

**Thomas St.**—It looks as though the enlargement of the edifice will be not only convenient, but a great addition to the appearance of the structure.

QUIS.

## North District

**Trinity Church, Charlestown.**—A good religious interest prevails at this church. The class-meetings and week-day prayer meetings are well attended, and the results are most gratifying. The congregations at all the preaching services are much larger than attended both churches before the union. March 5, notwithstanding the storm that detained some, 11 persons were received on probation, and 6 were received into full membership—2 by letter and 4 from probation. Rev. R. F. Holway and Rev. N. B. Fisk, associate pastors.

**Winchester.**—At the fourth quarterly conference, held March 3, the return of the pastor, Rev. C. E. Spaulding, for the fourth year was unanimously requested. All financial obligations will be met by April 1.

**Saxonville.**—The fourth year of the present pastorate has been prosperous, and the outlook spiritually is encouraging. March 5, 6 were received in full from probation, and several more will probably be received soon. All departments of church work are being cared for with vigor and a good measure of success. A week-evening Bible class was recently asked for by the young people, and in it the study of the Word from the beginning is being prosecuted under the leadership of the pastor, Rev. J. Peterson.

## East District

**Tapleville.**—March 5, the morning service was a very impressive one. Six young people were

received on probation, one was baptized, and one was received by letter. Rev. H. B. King is pastor.

**Wakefield.**—At the communion service, March 5, the pastor, Rev. Putnam Webber, baptized 6 persons, received 2 on probation, and 2 by letter.

**Lynn, Broadway.**—Rev. Arthur Bonner, pastor, has been unanimously invited by the quarterly conference to return for the third year. U.

**W. F. M. S.**—The winter convention of the W. F. M. S. of Fitchburg District convened in First Church, Fitchburg, Wednesday, Feb. 23, with the president, Mrs. C. H. Hanaford, in the chair. The morning session, held in the ladies' parlor, was opened with devotions conducted by the recording secretary. Prayers were offered by Mrs. L. P. Causey, of Gardner, and Mrs. A. M. Osgood, of Clinton. The address of welcome was given by Mrs. W. G. Richardson, wife of the pastor of the entertaining church, to which Mrs. Causey responded. Reports from auxiliaries were then received. A solo, "Hark the Voice of Jesus Calling," was rendered by Miss Nellie Russell—Mrs. Tupper accompanist—after which the president occupied the balance of the morning session in presenting the "thank offering" plan for a Lucy A. Alderman Memorial. "For what are you most thankful?" was a question that introduced several bright and suggestive talks. The "fragment exercise," conducted by the president, was participated in by several, and proved very instructive. A bountiful collation furnished by the ladies of the church was served at 12.30.

The afternoon session was held in the vestry, with increased attendance. Mrs. Sawyer, of Clinton, gave a Bible reading, after which Mrs. Coleman favored the convention with a solo, "Just for Today," accompanied by Mrs. Flanders, and Mrs. Osgood presented a paper entitled "The Awakening at Downsboro," which fairly bristled with practical ideas. Miss Clementina Butler, who was the principal speaker of the afternoon, gave an interesting address on Mexico. The "children's hour" program consisted of a song by thirteen children, a solo, a recitation, and a delightful talk by Miss Butler on India. Curios from Mexico and India were exhibited. A vote of thanks was extended to the pastor and ladies of the church for their kind hospitality and generous collation. The convention adjourned to meet in June, when the annual meeting will occur.

Mrs. B. F. KINGSLEY, Sec.

**W. F. M. S.**—Framingham District Association of W. F. M. S. held a convention at Natick, Feb. 23. The day was all that could be desired, and an unusually large number were present. Eight of the seventeen auxiliaries and Y. W. S. on the district were represented, and all report some progress and good interest. Mrs. Nichols, of Westboro, read a paper, "Is Interest in Missions Optional with Us as Christians?" Mrs. M. E. Wright, corresponding secretary, led the noon-tide hour of prayer. Mrs. Mudge gave a brief and very interesting sketch of the life and work

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of the late Phoebe Rowe. At 12:30 a bountiful dinner was served by Natick auxiliary.

Rev. James Mudge, D. D., opened the afternoon session with prayer, and some excellent music was rendered by members of the Natick choir. Mrs. Gray, of South Framingham, read a most helpful paper on, "What must a Successful Missionary Worker Do?" after which more music was given, and Miss Mary Danforth delivered the address of the day, which was full of zeal and love for the work and inspired every heart with longings for greater usefulness in the Master's work.

ADELAIDE M. KNIGHTS, Sec.

#### West District

**Springfield, Trinity.**—At the fourth quarterly conference of this church, held March 10, Dr. J. O. Knowles presiding, by a unanimous rising vote Rev. A. C. Skinner was invited to return for another year.

**East Longmeadow.**—The like statement may be made concerning this charge, where, after Rev. E. C. Bridgman's four years with them, this being his first charge, the quarterly conference heartily desires his appointment for another year. We understand, however, that it is doubtful if he returns.

**Florence.**—A recent revival interest is the occasion of great joy to the church and their pastor, Rev. W. H. Dockham, whose return for a fourth year is enthusiastically requested.

**Hamden and Glendale.**—Here the people keep step with the above-mentioned churches in the matter of desiring the further services of the pastor. The quarterly conferences of this double charge agree in the request.

**Holyoke Highlands.**—The return of the pastor for another year is expected.

**Monson.**—Every interest seems to be prospering. The people speak in the highest terms of the work of their pastor, Rev. A. R. Nichols, and his return for another year is as confidently expected as earnestly desired.

**Mittineague.**—This charge is in good condition. The pastor thinks that the "powers that be" were divinely guided in sending him to his appointment; the people concur in this opinion; and under the united efforts of preacher and people the work prospers.

**West Springfield (Merrick).**—The financial condition is better than has been reported for many years, waerent Rev. A. W. Baird rejoices. The people do not propose to lose his services at present.

**Northampton.**—The evening congregations are increasing somewhat.

**South Deerfield.**—This is a very small charge. For two years the house of worship was not open. However, for the past two years worship has been maintained. The people have been listening to Rev. E. D. Lane. They consider the prospect as good at present as in the last year, and propose to keep the church alive.

**Orange.**—The pastor, Rev. F. H. Ellis, was sick for four weeks with the gripe, but is back in his pulpit. Sunday, Feb. 19, he preached a sermon on Abraham Lincoln and invited the G. A. R. Post, the W. R. C., and the Sons of Veterans to be present. They attended in a body. The Epworth League held a valentine social, Feb. 15, with reading, singing, music and games.

**Holyoke Highlands.**—The pastor, Rev. O. B. Miller, was given a unanimous invitation to return by the fourth quarterly conference. He has been very active in the temperance work throughout the year, and it was largely through his leadership that such a large no-license vote was cast at the last election. The fourth quarterly conference unanimously passed a resolution approving the course of their pastor in the temperance cause, and promising him support in the future.

**Wales.**—The pastor, Rev. G. L. Camp, is expected to return for next year. The condition, financially and otherwise, is fairly hopeful.

H.

**W. F. M. S.**—The March quarterly gathering of the Springfield District Association, held in Mittineague, Thursday, March 9, proved to be a successful meeting in many ways. It was pleasant to be welcomed so cordially by the pastor's wife, Mrs. Buckingham, and we take this opportunity to express our gratitude to Mr. Buckingham, who was untiring in his efforts to make the visitors comfortable. Mrs. E. A. Chaffee, of Amherst, gave the response to the address of welcome. Re-

ports from the auxiliaries were given. A paper was read by Mrs. George G. Makepeace, of Indian Orchard, on "Service." The delegates quite generally took an active part in asking and answering questions upon the general work of the Society and its branches—a departure which proved to give information and inspiration to all present. The president, Mrs. Blabec, suspended a map, showing the proportionate giving for foreign missions compared with giving in other ways. Mrs. Charles Rice conducted the noon service. In the afternoon Mrs. M. S. Merrill, of Springfield, was elected vice-president-at-large. A paper was read by Mrs. L. D. Robinson, of Springfield, on "Our Opportunities." The president introduced Mrs. S. J. Mead, lately returned from Malange, South Africa, where she taught under Bishop Taylor. Miss Lapham, of Springfield, rendered a solo, and Miss Glover addressed the convention upon her work in China, followed by Mrs. F. N. Seerley, chairman on resolutions.

M. WHARFIELD, Rec. Sec.

### MAINE CONFERENCE

#### Augusta District

**Kent's Hill and Readfield Corner.**—The winter term of school has been a very prosperous one. At our last visit we looked in upon several classes; teachers and students are doing excellent work. The music department under Prof. Morse is in fine condition. Prof. Trefethen, who is acting president, carries a steady hand, and is popular with students and teachers. One hundred and sixty have been in attendance; 125 attend Sunday-school, and 65 attend class-meeting. Several have been converted.

At the Corner our forces have been somewhat weakened, but we have a band of excellent people. Complimentary resolutions were passed at the last quarterly conference in reference to the long residence and faithful labors among them of Rev. J. B. Lapham. He is completing his eleventh year of residence on Kent's Hill. Rev. C. W. Blackman, one of our honored superannuates, has been quite feeble all winter. Mrs. Blackman is one of the heroines of our church. She has toiled and sacrificed to educate her children, and is a true friend to all indigent students.

**Wayne and North Leeds.**—Rev. W. T. Chapman has had a good year here. The Epworth League has purchased a fine organ for the vestry, also singing-books and the reading course. Good congregations are reported on both parts of the charge. The love-feast is a feature of the quarterly meeting here. The pastor's oldest son is fitting for college at Kent's Hill. The other children expect to follow on. The pastor's return for another year was unanimously requested.

**East Livermore.**—This charge has a very efficient Ladies' Union. It does much for the temporalities. The Sunday-school has prospered under the management of Miss Storey. But few superintendents put as much time and thought into their work. In this scattered community

the attendance has been as high as 67. One has recently joined on probation. During the fall the attendance upon the preaching service has been good. On the *Fayette* part of the charge the finances are well up. Revs. J. P. Cole and S. D. Brown, two of our worthy superannuates, live on this charge, and are in comfortable health.

**Miscellaneous.**—It is important that the full apportionment for the Episcopal Fund be raised.

I have been reading an interesting article in the *Outlook* upon "March Weather." The writer writes about the dry leaves, buzzing flies, early birds, etc., but here in Franklin County, on March 8, we are having a regular blizzard, huge snowdrifts, delayed mails, and all the characteristics of midwinter! A. S. L.

#### Lewiston District

**Naples** bids fair to become a popular summer resort. A large summer hotel, located at the foot of Naples Lake and opposite Naples village, is approaching completion. Rev. H. A. Peare is in excellent health and has proved his zeal by enlarging his parish. Several persons have recently sought Christ in the school-house meetings at South Naples and East Sebago. Mr. Peare's return is desired.

**Bridgton** is one of the few charges upon Lewiston District that has a flourishing "home department" of the Sunday-school. Said home department now numbers forty-three members, divided into three classes having three visitors. At the last quarterly conference nearly a dozen carefully prepared reports were given, including excellent reports from several quarterly conference committees. Rev. D. B. Holt, the pastor, is closing the third year of a faithful and successful pastorate. His return was requested by the quarterly conference, but his preference is to pass to a new field of labor.

**South Waterford and Sweden.**—In December the experiment of alternating Sunday services between the two churches was tried. Nobody liked the plan; hence a return to the old order. The Sunday-school has been continued through the winter. We miss several of the older members at South Waterford whom we greeted first six years ago. J. W. Perry and wife at Sweden, and J. R. Hall at South Waterford tarry—three of the oldest and most devoted members upon this historic charge.

**Harpwell and Orr's Island.**—The pastor, Rev. G. C. Andrews, reports this people a "royal people who do what they can." The conviction obtains that the best results here are impossible under the present plan of Sunday services. Hence an effort will be made to formulate some plan which will give preaching to each congregation every Sunday. Mr. Andrews has greatly improved in health during his year's residence at Harpwell; he now has well-nigh perfect health.

**East North Yarmouth.**—The pastor, Rev. T. D. Davies, who came to us from the Congregational Church two years ago, has supplied the pulpit of the Congregational church at Pownal Centre dur-

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ing the fall months. Members of his congregation there are now frequent visitors at East North Yarmouth. During the year the church edifice has been shingled and painted.

**Yarmouth.**—Our work here steadily strengthens. Twenty-four members have been added during the last quarter. Congregations are large in the morning and yet larger in the evening. The Sunday-school has nearly doubled in membership. The average attendance at class-meeting, in spite of storms and grippe, is 36. Altogether the outlook for this new church is most hopeful. Capt. Levi Marston and wife, charter members of the church, who were seriously ill for several weeks, are recovered sufficiently to attend church services.

**Personal.**—Rev. Arthur Andrews, son of Rev. G. C. Andrews, and member of the graduating class at Andover, recently preached two or three trial sermons at the Congregational church in Yarmouth.

**Presiding Elders' Meeting.**—The presiding elders held their preliminary meeting in Lewiston, Feb. 22. Several hours of hard thinking were expended in making a list of tentative appointments. It would doubtless be interesting to compare this tentative list with the list which Bishop Vincent will read out about April 24. A communication from Rev. W. W. Ogier, presiding elder of Rockland District, East Maine Conference, advocating the consolidation of the Maine and East Maine Conferences, was read and discussed. It is said that East Maine is generally in favor of returning to the mother Conference. Whether the mother Conference really desires the return of the daughter, who so long ago set up housekeeping for herself, remains to be seen. But wouldn't a united Maine Methodism be a magnificent event with which to end the nineteenth century? JUNIOR.

#### Portland District

**Portland, West End.**—Rev. H. E. Dunnack is completing a very successful year. During the past quarter there have been thirteen conversions. There are forty members of the children's class, and several of them have given themselves to Christ. The new vestry is nearly completed. Some of the committees are at work and gave reports at the quarterly conference. A volunteer orchestra composed of some of Portland's best musicians assist at the Sunday evening services.

**South Portland.**—The pastor, Rev. W. F. Holmes, has by faithful labor met the benevolent apportionments and paid \$25 on the missionary debt. The Senior and Junior Epworth Leagues have increased in membership and are doing good work in all departments. Funds are being secured for much-needed repairs on the church.

**Pleasantdale.**—The wife of Rev. F. W. Smith is recovering from a severe surgical operation. Her friends look for her speedy restoration to good health. E. O. T.

#### EAST MAINE CONFERENCE

##### Rockland District

**Georgetown and Arrowsic.**—Rev. C. F. Smith has had an enjoyable year. Church property presents an improved appearance. Thirteen have been converted and 7 received to membership. Benevolent offerings are larger than usual. General satisfaction prevails. Mr. Smith was recommended to Annual Conference, and his return is urgently requested.

**Pittston.**—At the fourth quarterly conference C. H. B. Seliger was recommended for local deacon's orders. Finances are well in hand and benevolences nearly raised.

**Randolph.**—Revival services are being held. The pastor is assisted by Miss Nellie Thompson. There is promise of fruit. The new parsonage is much enjoyed, and when fully paid for will greatly strengthen the charge. A great amount of sickness has prevailed during the winter.

**Windsor.**—This charge has been without preaching during the year except for a short time in the summer. An effort is being made to secure a pastor for the coming year. There is a general desire for the appointment of Rev. C. W. Lowell.

**Dresden.**—Rev. J. W. Price is closing his third year. He believes in the old time limit, and will ask for a change at the next Conference session. He has had an enjoyable pastorate, and holds the esteem of the entire town. An effort

will be made to secure Rev. E. S. Gahan as pastor. He is a native of Dresden. Rev. J. A. Morelen and wife are comfortably settled here, and are greatly beloved.

**Damariscotta Mills.**—The winter session of the Rockland District Association met with this church, Feb. 20-22. Fifteen preachers were present. Each sermon and essay was of a high order. Sermons were preached by Presiding Elder Ogier (Rom. 8: 2); Wm. Wood, of Boothbay Harbor (John 2: 5), and W. H. Dunnack, of Woolwich (Matt. 6: 10). Papers were read upon "The Truth about Hell," F. Palladino; "The Truth about Sin," T. J. Wright; "The New Testament Doctrine of Spiritual Life," C. E. Petersen; "The Relation of the Church to Citizenship," W. H. Dunnack; "Must the Class-meeting be Abandoned?" "Should the Pulpit Teach the Jewish System of Tithing?" A. E. Russell; "What is the Best Thing for Methodist Ministers to Do in Reference to the Temperance Question?" Wm. Wood; "Ought Ministers to be their own Evangelists?" H. I. Holt. The June session of the Association will be held at Boothbay Harbor.

**Damariscotta.**—Several conversions have been reported the past month, and the pastor is greatly encouraged. During the year 13 have been received on probation and 7 to full membership. Rev. G. B. Chadwick, who resides here, is in poor health, but hopes to be able to attend Conference. W. W. O.

#### NEW HAMPSHIRE CONFERENCE

##### Manchester District

**Lebanon.**—Rev. Dr. C. E. Hall received, on March 5, one person on probation and two into full connection. The work of the year is closing up in good shape, and Dr. Hall will leave this charge greatly to the regret of many both inside the church and out. SIMON.

##### Concord District

**Bethlehem.**—The pastor's wife has had to undergo a surgical operation. She improves, and hopes soon to be in good health. The work of the year closes pleasantly. All bills will be paid in full. Rev. D. Onstott announced his conviction that a change of pastors might be for the best.

**Lancaster.**—By reason of a notion that has for a long time prevailed that this is a three-years' church, the pastor and people have, during all the present pastorate, expected a change would occur at the coming Conference. So they were not surprised when Rev. L. R. Danforth announced that he did not expect to return. The finances of the church were never in better condition. There is money enough in sight to pay all current bills and leave a good-sized nest egg in the treasury to begin the new year. Plans are rapidly being matured for the entertainment of

the Conference. Every church in the village will be represented in the entertainment, even the Catholics. The best of feeling exists. Already more than a hundred assignments have been made. The Conference program is complete, and, if it can be carried out as prepared, will, we believe, give satisfaction. The pastor has twice published his notices in the HERALD concerning entertainment. If any brother gets left in his desires, it will be because he has failed to notify headquarters. Some who want entertainment for a wife will wait until about the first of April, and then they will hear the reply: "It is too

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Beyond this point it is possible to mount up to great heights of expense, but the money is all spent for beauty and extreme durability; the limit of convenience has been reached.

It is just at this point, where full convenience is attained at the greatest economy, that the majority of persons purchase. They pay but little more than the cheapest price, yet they secure as much practical comfort as money can secure.

This bureau belongs to that sensible middle ground. It is part of a set which we have prepared for the new season of 1899.

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late." The time given by the pastor to put in requests was Feb. 15.

**Grovelton and Stratford.**—The sickness of the past weeks has seriously interfered with all the work at both places. Their finances are very far behind. An earnest effort will be made to bring them up by Conference time. Rev. E. R. Perkins has done two years of as faithful service here as has been done anywhere, and while he feels that it may be well to change, he will leave with the respect and love of all the people. Both these charges are clamoring to stand alone in their support of a pastor; they do not want any ordinary man, either, but one of the best.

**Daily Paper.**—One of the Lancaster publishers proposes to publish a Conference daily. He takes all the risk, and hopes for a liberal patronage from the Conference and the Methodists of the State. Write to Mr. Danforth for information.

**Whitefield.**—The fourth quarterly conference brought out the largest attendance in years. Often this is the case when they want to vote out the pastor. In this instance it was to ask for his return, which came unanimously by a rising vote. Rev. W. C. Bartlett is feeling well in two ways—his health is better, and he is pleased with this expression from his people. The finances are in good shape, with money in sight to pay all current bills.

**Landaff.**—Rev. J. B. Aldrich is closing his fifth year with this charge. They have been good years. He has done well, having won the respect and love of the entire community. They will try very hard to pay every dollar of the claim, and doubtless will succeed. Owing to his son being in the high school at Lisbon, and not feeling able to have him boarded for the year, Mr. Aldrich will probably not take a charge next year, but seek other employment until after he has graduated.

**Littleton.**—The dwellers in the parsonage now quote a certain Scripture with special significance: "Unto us a child is born; unto us a son is given." This pleases them and their friends. The year closing has been a good one. Some souls have been saved. The quarterly conference asked unanimously for Rev. T. Whiteside's return, and also voted to extend an invitation to the N. H. Conference to hold its session of 1900 with them. The presence of Rev. C. M. Howard and family has been a benediction to the people. By reason of the new arrival at the parsonage we were entertained by mine host Richardson at his fine new hotel, "The Northern." This is one of the neatest-furnished and best-kept all-the-year-round houses in northern New Hampshire. Mr. Richardson is one of our quarterly conference at Littleton, and, while a stirring business man, is one of the most devoted men to the interests of the church and spiritual things.

**Franklin Falls.**—Rev. C. U. Dunning has had a very successful and happy year. The quarterly conference reports presented a fine showing. The Epworth League has had a gain of 41 members and is doing splendid work. The Junior League with about 70 members is one of the best in the Conference. The finances, under the direction of J. Ray Sargeant, are constantly improving. The class-meeting is not the unpopular service here it is in some places, but has an average attendance of over forty. The pastor puts life into it—that makes it very attractive. Of course they asked for the pastor's return.

**Orphans' Home.**—We presume this belongs to our parish, or is at least within its bounds. For years we have passed the Home going up and down the great highway of travel, but had never visited it, though often invited. Finally we found it in our way to tarry for a night, and visit the institution. There are 109 children cared for at the present time. Quite a number of them are babies creeping about the floor, others are from twelve to fifteen years of age. They have good schools suited to their age, and are carefully trained that they may grow up to be useful men and women. Rev. James Noyes and wife have been there for twelve years, and are greatly in love with the little people for whom they care tenderly. The Home is supported by the charity of the people of the State irrespective of denomination. All the clothing needed is received by gift. A new building is necessary to accommodate the crowd they have. They expect to secure it soon. It is a very worthy place to put money, clothing, or food.

#### For Over Fifty Years

Mrs. WINSLOW'S SOOTHING SYRUP has been used by children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

# Pillsbury's VITOS,

the ideal wheat food for breakfast, is sterilized, and will keep until eaten. Most cereals in packages have to be critically examined before using. Pillsbury's Vitos is just as good in summer as in winter. For sale by all grocers.

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## VERMONT CONFERENCE

### Montpelier District

**Montpelier.**—At the March communion 7 were baptized, 10 received on probation, 5 into full membership, and 2 by certificate, thus making 17 different persons coming into new relations to the church that Sunday. General and deep regret is felt at the expected transfer of Rev. Andrew Gillies to State Street Church, Troy, N. Y., at the coming Conference session. His pastorate at Montpelier has constituted a remarkable epoch in the history of the church and community. The quarterly conference is unanimous in requesting, as Mr. Gillies' successor, the brilliant young pastor at Windsor, Rev. Charles Otis Judkins, prosector of the famous "Working Man's Club." Mr. Judkins has made a phenomenal success at Windsor, and great things are expected of this new appointment, already sanctioned by Bishop Mallalieu.

**Mechanicsville.**—Two persons made a start in religion at the evening service last Sunday. A large proportion of the congregation at this place is composed of young people. Rev. S. C. Vail is the devoted pastor.

**Mechanicsville and Cuttingsville.**—For the past two years Rev. S. C. Vail has held the fort in these two places. If diligent pastoral labor, faithful warning from the pulpit, and devoted ministrations in time of trouble, give success, then these charges must have had success this year. The presence during a part of the year of Misses Eunice and Harriet, daughters of the pastor and graduates of Montpelier Seminary, has added much to the social life and spiritual force of the work at the Mechanicsville end.

**Cuttingsville.**—The deficiency in salary at this place was only \$6, and it was expected that this and more could be easily raised. The Methodists here are but a handful, yet they are thoroughly alive to the work and loyal to their pastor—Rev. S. C. Vail.

**Windsor.**—The third year of Rev. C. O. Judkins' pastorate is closing in the midst of large success. Several very interesting young people have recently been converted, and will be a source of great strength to the church. Twelve have recently been added by letter. Quite a sum has been paid on the church debt. Every department is flourishing, and all would be happy and contented could they be assured of the continuance of Mr. Judkins another year. But the exigencies of the work in larger appointments may call him elsewhere, Montpelier being among the churches which have expressed a unanimous desire for his services for a pastorate.

**Wilder.**—Everything was found shipshape at this place. The year has been one of quiet prosperity. Pastor Fairbanks is greatly beloved. A feature of the fourth quarterly conference not often seen was the presence of a committee from another church seeking to secure the appointment of Mr. Fairbanks there another year. His own church also gave him a most unanimous and hearty invitation to remain for the fourth year.

**Norwich.**—Rev. S. P. Fairbanks ministers at this place also. The success here has been remarkable; a good revival has blessed the church, the attention of the community as a whole has been turned toward the church, the people on both sides of the Connecticut are coming to the church in increasing numbers, and \$700 has already been subscribed toward a new edifice. The name of this place has been changed, and church items from this locality

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## WANTED

### Conference Minutes

To complete the file in our office the Publisher would like to obtain copies of the following Conference Minutes: Vermont, 1872, 1873, 1881; Maine, 1872, 1873, 1874, 1881, 1882; East Maine, 1874.

Address, GEO. E. WHITAKER, Publisher,  
ZION'S HERALD, Boston, Mass.

will henceforth appear under the caption of "Lewiston."

**White River Junction.**—Leading men of this place, regardless of creed, heartily unite with the church officials in unanimously desiring the continuance of Rev. A. J. Hough's pastorate. He has recently been invited to deliver the Memorial oration before the Junction G. A. R. Post, also the Memorial sermon the coming May. There is a steady demand for his "Mantle and Spirit," a recent order coming from Africa.

**Landgrove.**—Twelve persons were baptized by Pastor Evans the last Sunday in February. Under the joint leadership of Mr. Evans and Evangelist M. A. Walker, of Whitefield, N. H., a series of meetings was held with gracious results. This has been a good year for the charge, and it is no wonder that they want their pastor back.

**Weston.**—The amount of financial support given in this field is smaller than in previous years, yet the benevolent collections are larger than before. The return of Rev. H. F. Forrest was requested for another year.

**South Londonderry.**—During the year upwards of a hundred dollars has been expended in raising and underpinning and draining the church. The Ladies' Aid and Epworth League have each money in the treasury toward further repairs. Three months of revival meetings have been held, with some direct and more indirect results. A general desire was expressed for the return of Rev. W. A. Evans, the hard-working and faithful pastor.

**Bondville.**—This charge has had two pastors this year—Rev. Safford L. Putnam and Rev. Charles M. Charlton. Both were able, both cultured, both consecrated. The first passed on to his reward, Oct. 14, 1898, the second took his place in the Bondville pulpit the following Sunday. Rarely has a pastor secured such a genuine and general hold on the hearts of the people as had Mr. Putnam, and rarely has a charge the good fortune to be so well favored in the selection of a successor. During the incumbency of Mr. Charlton a goodly number of those previously taken on probation were received into full membership, the benevolences pushed, the whole parish thoroughly visited, etc.

**Pittsfield.**—Six helpful and hopeful additions to the church were received at the last communion, though two of them are soon to leave town—Mr. Geo. A. Brigham and wife. Two members

one a long and patient sufferer from a cancer, have just passed to their reward. The Anti-Saloon League, of which the propelling and impelling force is our pastor, Rev. A. W. Ford, has done good work in securing a revival of decency, and in striking sturdy, well-directed, and telling blows at the rum traffic not only in Pittsfield, but in the whole White River Valley, the government treasury being \$500 richer on account of fines paid by rum-sellers brought to the day of judgment.

*Hartland and North Hartland.*—Two local preachers—R. A. Gilson and J. M. Wright—presented themselves for examination at the fourth quarterly conference. Pastor Barnes was unanimously requested to preach until his entrance upon theological work at Boston University next fall.

RETLAW.

## N. E. SOUTHERN CONFERENCE

### Providence District

*Brockton, Central Church.*—A remarkable gathering here is rejoicing the whole church as well as the pastor, Rev. M. S. Kaufman, Ph. D. On Sunday, March 5, the largest number in the history of the church was received. One person was baptized, 2 received from probation in full, 9 by letter, and 32 on probation. It was a glorious experience for the church.

Last Sunday 14 more probationers were received. These, added to 32 of the previous Sunday, make 46. One more was also received into full membership, making three for the two Sundays, and one more by letter.

*East Weymouth, Porter Church.*—On a recent evening the pastor, Rev. William Kirkby, was called to the vestry to find a company of about fifty happy parishioners intent on making their pastor happy also. A bountiful supply of "pounds" and useful articles, together with a goodly sum of that which "answereth all things," were given Mr. Kirkby. The felicitous presentation speech was made by Bradford Hawes. Such occasions, so well managed, greatly cheer a pastor, and do much to increase his usefulness among an appreciative people.

*Warren.*—Rev. M. R. Deming, assistant pastor of Tremont Temple, Boston, addressed an audience of men in this church, Sunday afternoon, March 5. The singing was led by John H. Carpenter; Miss Gertrude Waite acted as pianist. Rev. H. W. Brown is pastor.

*Hingham.*—Rev. W. J. Wilson, supplying this charge, had a paralytic shock last November, and has not rallied. He is the father-in-law of Rev. C. H. Smith, of Phenix, and of Rev. H. W. Brown, of Warren. Mr. Wilson is in his eightieth year, and up to the time of his illness was a strong man for his years. He is now receiving all care and attention at Warren, in the home of his son-in-law.

*East Providence, Haven Church.*—The pastor, Rev. C. S. Davis, is pushing the work of securing a new edifice. It is altogether probable that ground will soon be broken. Can a man have grippe more than once? Mr. Davis asserts he has had it fourteen times. He is just now regaining strength from a recent slight attack.

*Hill's Grove.*—The financial condition here as reported was never more favorable. Rev. J. S. Bridgford, the pastor, sees very much larger congregations than at the beginning of the year. A small debt on the property will be paid by next fall if present indications continue.

*Providence, Washington Park.*—Rev. Florus L. Streeter, the pastor, was called by telegram to the bedside of his father, whose serious illness threatened a fatal issue. At the ministers' meeting on Monday, March 6, a resolution of sympathy with Mr. Streeter was passed. Rev. George W. Anderson very efficiently takes charge of the work in the absence of the pastor. He preached on Sunday, March 5. Evangelist Hurlon D. Sheldon begins special meetings here on March 12, to continue for two weeks. Mr. Sheldon has long been an intimate friend of the pastor, and is from Kingston, N. Y.

*Providence, Mathewson St.*—The lectures on Isaiah given by the pastor, Rev. S. M. Dick, Ph. D., have proved attractive; about 125 has been the average attendance. A large proportion have come from the Trinity Union Church—about one-half, probably, so the writer is informed.

*Attleboro.*—This church has expressed its willingness to receive as its next pastor Rev.

# CITY MARSHAL OF NASHUA

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If you need a spring medicine, by all means take Dr. Greene's Nervura blood and nerve remedy, which has proved itself every year the people's great spring tonic and restorative, the best remedy to purify and enrich the blood,



lent remedy, and I recommend it to all.

the best remedy to feed and strengthen the nerves, the best builder up of health, strength and vigor. It is purely vegetable and perfectly harmless and does not contain a particle of any narcotic or injurious drug. It is, above all others, the best spring remedy to take, for it has proved itself for years to be the best spring medicine known, and is used by more people for their spring medicine than any other remedy in the world. Take it now, and get yourself right in blood, nerve and body, put yourself in sound health and vigor for the changes of spring.

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Nashua, N. H.

"I have used Dr. Greene's Nervura blood and nerve remedy for an attack of grippe and found that I received more benefit than from any other thing which I used. I was confined to my bed for a time, and after getting up was not recovering as rapidly as I should have been until I used Dr. Greene's Nervura after which I was on my feet quickly. I can say that it is a most excellent remedy, and I recommend it to all."

A. S. EATON, City Marshal, Nashua, N. H."

Dr. Greene's Nervura blood and nerve remedy is the prescription of a regular physician, one of the wonderful medical discoveries of the famous Dr. Greene, 34 Temple Place, Boston, Mass., the most successful specialist in America in curing nervous, chronic and lingering diseases. People can therefore have absolute confidence that this remedy is perfectly adapted to cure, and you have the privilege of consulting Dr. Greene at any time about your case, without charge, either personally or by writing to him.

Thomas Tyrie, of St. Johnsbury, Vt., to which church Rev. George W. Hunt has been called.

*Providence Preachers' Meeting.*—On Monday, March 6, in the business meeting, Rev. Dr. Dick introduced a resolution on the reception of children into full membership in the church. His resolution provided a plan or order of service especially for children to be received on Children's Day. He proposes that the next Annual Conference shall memorialize the next General Conference to introduce this form into the Discipline of the church. It has one feature in particular quite at variance with former Methodist custom. It is arranged that in the act of receiving the children they shall all kneel at the altar, and the minister shall place his hands upon the head of the child, and shall say over him a form of words which is in essence like confirmation in Episcopal forms. Dr. Dick feels that Methodism has made a mistake in the past in not having a special form for the reception of the children. A committee was appointed to report on March 20, at which time a thorough discussion will be had prior to the introduction of the matter in the Annual Conference. According to report, one of the Methodist Episcopal churches in this city encourages the children to observe Lent after the Episcopal manner. At the conclusion of the business session Rev. W. F. Davis, pastor of Tabernacle Church, this city, preached a very able and inspiring sermon on "The Real and the Unreal," from the words of James 2: 14. It was a practical, intensely thoughtful, and eloquent discourse, worthy to be preached in any church in Methodism.

KARL.

### Norwich District

*Moosup.*—Rev. F. C. Baker lectured to his

former parishioners on Monday evening, March 6, his subject being "Cranks and Crazes." It was a most excellent and timely lecture, and was listened to by a large audience. An informal reception was tendered to Mr. Baker by the Epworth League at the close of the lecture. The people of Moosup hold in loving remembrance their popular former pastor and are glad to know that he is appreciated in his present field of labor.

O.

Drying preparations simply develop dry catarrh; they dry up the secretions, which adhere to the membrane and decompose, causing a far more serious trouble than the ordinary form of catarrh. Avoid all drying inhalants and use that which cleanses, soothes and heals. Ely's Cream Balm is such a remedy and will cure catarrh or cold in the head easily and pleasantly. A trial size will be mailed for 10 cents, large for 50 cents. All druggists keep it. Ely Brothers, 56 Warren St., New York.

The Balm cures without pain, does not irritate or cause sneezing. It spreads itself over an irritated and angry surface, relieving immediately the painful inflammation.

Provided with Ely's Cream Balm, you are armed against Nasal Catarrh.

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Dr. F. A. ROBERTS, Waterville, Me., says: "Have found it of great benefit in nervous diseases - nervous headache, nervous dyspepsia, neuralgia, and think it is giving great satisfaction when it is thoroughly tried."

## CHURCH REGISTER

CONFERENCE	PLACE	TIME	BISHOP
N. Y. East.	Mt. Vernon, N. Y.	April 5	Vincent
New York.	Newburgh, N. Y.	" 5	Joyce
N. E. Southern.	Provincetown, Mass.	" 5	Mallalieu
Troy.	Burlington, Vt.	" 12	Goodsell
New England.	Boston, Mass.	" 12	Mallalieu
New Hampshire.	Lancaster, N. H.	" 12	Vincent
Maine.	Farmington, Me.	" 19	Vincent
East Maine.	Rockland, Me.	" 19	Foss
Vermont.	Newport, Vt.	" 19	Mallalieu

W. F. M. S. - The district meeting of the Lynn District W. F. M. S. will be held with the Boston St. Church, Lynn, Wednesday, March 22. Sessions at 10.30 and 2. In the morning, reports and discussion of methods; in the afternoon Miss Danforth will give an address.

The ladies of the church will furnish lunch at 15 cents a plate.

At Union Station take green car going toward Myrtle St. This car passes the church.

HELEN W. DUNGIN, Dist. Sec.

BOSTON METHODIST SOCIAL UNION. - The regular monthly meeting of the Methodist Social Union will be held at the American House, 60 Hanover St., Monday, March 20, at 5 p. m. Dinner promptly at 5.30. Prof. M. B. Chapman, D. D., of Boston University, will address the Union. Membership tickets for the balance of 1899, \$5 each. Pastors and members are requested to help us increase the membership.

VERNON B. SWETT, Sec.

THE PASTORS AND GENERAL CONFERENCE EXPENSES. - A personal letter has been sent to all pastors in the United States, members of Fall Conferences, urging that the full amount of the apportionment for General Conference expenses should be raised before Sept. 1, 1899, and that as soon as the collection is taken (not before) the postal card enclosed in the letter should be returned, all replies to the questions being carefully given.

For the Committee,

HENRY SPILLMEYER, Chairman.

NEW ENGLAND SOUTHERN CONFERENCE. - The arrangements for reduced rates for all persons attending the session of the Conference at Provincetown will be completed next week, we hope, and will appear in the next issue of this paper. At the suggestion of the pastor of the Centre Church, an effort will be made to run a special train through from Yarmouth to Provincetown, Tuesday, April 4. This train will accommodate nearly all the members of the Conference, and will arrive there before dark. Let every brother who purposes to take the special notify Rev. W. I. Ward at once.

GEO. M. HAMLEN, Sec. Trans.

ALPHA CHAPTER. - Meeting at the Crawford House, Room 30, Monday, March 20. Luncheon (European plan) at 12.30 p. m. Paper at 1.30 by Mrs. Katharine Lennie Stevenson '81, president Mass. W. O. T. U. Subject, "A New Chair in Practical Theology. Is it Needed?" Members and their wives are invited to meet Mrs. Stevenson at this meeting. The "wives" are specially invited, and a very pleasant afternoon is anticipated.

J. P. KENNEDY, Sec.

NEW ENGLAND SOUTHERN CONFERENCE. - Statistical blanks have been mailed to all members of the Conference and all supplies. If any have failed to receive them, notify the undersigned. In making out the financial report, please distinguish the money raised for the Missionary Debt from the regular Missionary collection. Over against the words "Missionary Debt" on the treasurer's envelope, report all money raised for that purpose; over against the words "Missionary Society," report all money raised for the regular collection. Make this distinction only on the above envelope.

R. D. DYSON.



## MARRIAGES

SMITH - FULLER - In Essex, Mass., March 5, by Rev. Joseph Simpson, Fred G. Smith, of Salem, and Mabel A. Fuller, of Topsfield.

GREGORY - BROOKS - In East Corinth, Me., Feb. 15, by Rev. W. L. Brown, Charles A. Gregory and Florence M. Brooks, both of West Charleston.

HERSON - EDDY - In East Corinth, Me., Feb. 25, by the same, Frank W. Herson and Jennie E. Eddy, both of Corinth.

WILLIAMS - SKILLINGS - In Turner, Me., March 8, by Rev. W. H. Barber, Lewis P. Williams, of Livermore, and Anna C. Skillings, of Turner.

TABOR - CURTIS - In North Auburn, Me., March 8, by the same, Charles S. Tabor and Grace R. Curtis, both of North Auburn.

FULLER - STOCKER - In South Newbury, Vt., March 8, at the residence of Mr. A. A. Almstead, by Rev. W. H. White, James H. Fuller and Harriet N. Stocker.

## DEATHS

LANTZ - In Rockland, Mass., March 4, of consumption, Mary E., daughter of Mr. and Mrs. D. J. Lantz, aged 34 years, 5 months, and 13 days.

The best medicine money can buy for impure blood, nervousness, and all stomach and kidney troubles is Hood's Sarsaparilla.

W. F. M. S. - The monthly prayer-meeting of the New Eng. and Branch of the W. F. M. S. will be held at Headquarters, Room 29, 36 Bromfield St., Wednesday, March 22, at 11 a. m.

Mrs. J. WAGNER, Pres.

Casein is that part of milk from which cheese is made, and unless the casein is modified, an infant cannot digest it. Mellin's Food really modifies the casein.

## Kent's Hill Alumni

The Boston Kent's Hill Alumni Association held its annual reunion and banquet, Thursday evening, March 9, at the American House. There were about one hundred alumni present. A social hour was spent between 5 and 6, when the members of the Association adjourned to the dining hall, which was gayly decorated with streamers and bunting. The toastmaster was Rev. C. A. Littlefield, president of the Association, who spoke at length on the importance of the secondary school. He said that the educational thought of the present day was focused on this subject. Mr. Seth P. Smith spoke on "Our Fallen Leader." He referred to Rev. Dr. Chase, who was president of the school at the time of his death. Dr. Chase was especially beloved by the students and alumni of Kent's Hill. He was a professor at the institution for several years before becoming president. Prof. Henry E. Trefethen, the acting principal, replied to the toast, "Our Alma Mater." The Hon. H. H. Shaw, trustee of the school, spoke on "The Secondary School Trustee and His Work." W. Franklin Burnham spoke on secondary school athletics. Fred I. Brown gave some readings and impersonations.

The following officers were elected: President, Seth P. Smith, '88; vice-president, Flora E. MacGlaulin, '81; secretary and treasurer, Frank P. Fogg, '85; music committee, Nellie L. Butler, '84, and Burton L. Longley, '91.

## Bucksport Seminary Alumni

Sons and daughters of the Pine Tree State now resident in the vicinity of Boston, graduates of Bucksport Seminary, held their fifth annual reunion, Friday evening, March 10, at the United States Hotel. William M. Crawford, president of the Alumni Association, occupied the chair. Immediately after dinner these officers were chosen for the coming year: Oscar Storer, president; Miss A. M. Wilson, Prof. J. F. Haley, Hon. Thomas H. Sherman, Hon. Parker Spofford and L. W. Peters, vice-presidents; Miss Sadie F. Parker, recording secretary; Miss Edith Burnham, corresponding secretary; E. S. Fernald, treasurer; Walter D. Buck, J. W. Annis, Mrs. May Boulton White, Melville E. Gray and Miss Maud Nickerson, executive committee. It was voted that a committee be authorized to draft resolutions expressing the sorrow of the Association upon the death of Prof. A. F. Chase, for many years principal of the Seminary.

After President Crawford had extended his greeting to every one, and felicitated them upon

the satisfactory condition of things generally, various toasts were responded to as follows: "The Seminary," by its president, Rev. J. F. Haley; "Our Doctors," by Dr. Fred Bryant; "Our Teachers," by Miss Sarah Small, of Lynn; "Our Lawyers," by Lemuel W. Peters; "Our Ministers," by Chaplain George A. Crawford of the Navy. Miss A. M. Wilson, who was an instructor at the school for seventeen years, spoke with much feeling "in memoriam" of Prof. Chase. There was considerable orchestral music, varied by violin solos rendered by Miss Elizabeth D. Nash.

## Fortunes in Cuba

The Cuban Land and Steamship Co. of New York City, incorporated with an authorized capital of \$1,000,000, and composed of some of the best known men of the United States, is forming an American colony in Cuba. The Company employ agents who are making from \$100 to \$400 monthly. Read their large three-column advertisement in this issue and send for their illustrated book on Cuba.

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For health, rest, Massage, Vacuum and Nauheim Treatments, Electricity, Hydro-Electric, Turkish, Russian, Mineral Water and all other baths and health appliances. Sun-parlor and promenade on the roof. Elevator, Steam, Open Fires, Suites with Baths. A dry, quiet, tonic air with much sunshine. SARATOGO waters. Send for illustrated circular.

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## A SOAP TRUST CANARD

Buffalo, N. Y., March 8, 1899

The recent report of the combination of Soap Manufacturers is absolutely untrue in so far as it referred to The Larkin Soap Mfg. Co. of Buffalo. The unique Larkin Idea - "Factory to Family" - will continue to serve, and to stand by the whole people and The Larkin Company does not need, and will not form, an alliance with any other Soap Company.

FORTUNE KNOCKS ONCE  
AT THE  
Door of Every Man

A gentleman, embarrassed in his business, found it necessary to sacrifice personal property. He left with me 30 shares of good mining stock, which I can sell at \$15 per share. Par value, \$25. Particulars furnished.

I have also a few shares of the stock of the Bay State Chemical Company, which I can sell at \$10 per share. Par value, \$25. This Company has brilliant prospects, and I recommend its stock. Neither one of these opportunities will be open long.

Address,

George A. Crawford,  
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RARE CHANCE to purchase a few shares of A 1 Industrial Company. Will shortly increase in value and pay large dividends.

HURLEY, 181 Broadway, New York.

## LECTURE IN MUSIC HALL

William E. Fowler of this city will reply to Col. Robert G. Ingersoll

in Music Hall, Boston, March 26, at 7.30 p. m.

The lecture will be without abuse or denunciation. Tickets, 50 cents each.

TO LET A teacher having furnished flat, desires to let same to responsible party, who would furnish table board. References furnished and required.

GEORGIA BENNER, East Boston, Mass.

## OBITUARIES

Multitudes, multitudes, stood up in bliss,  
Made equal to the angels, glorious, fair;  
With harps, psalms, wedding-garments, kiss of  
peace,  
And crowned and haloed hair.

As though one pulse stirred all, one rush of  
blood  
Fed all, one breath swept through them myr-  
iad-voiced,  
They struck their harps, cast down their crowns,  
they stood  
And worshiped and rejoiced.

Each face looked one way like a morn new-lit,  
Each face looked one way toward the Sun of  
Love;  
Drank love and bathed in love and mirrored it,  
And knew no end thereof.

— Christina G. Rossetti.

**Snow.** — Died, Jan. 8, 1899, Sophronia Snow, widow of the late Calvin Snow, of Hampden, Me., and one of the pioneers of Methodism in that town, in the 94th year of her age.

This venerable and well-beloved mother, after a life of unusual activity and benevolence, fell asleep in Jesus so quietly it was not known just the moment of her passing, though her daughter sat beside her. "They thought her . . . sleeping when she died." She belonged to the primitive type of Christian believers, exulting in her faith, and by many ejaculations and fervent expressions testifying to the enjoyment of her religion. She exclaimed to her pastor when last he saw her: "Oh! I wish you could pray me right into heaven." That she was already near that desired haven seemed then to be evident.

She was born in Wellfleet, Mass., August 5, 1805. Of delicate constitution during her girlhood, she was used laughingly to allude to her bodily frailty at the time of her marriage. Yet she lived to be the mother of twelve children, nine of whom are still living; and she has survived her worthy husband thirteen years. They were married when she was twenty years of age.

## A Good Complexion

Depends on Good Digestion

This is almost an axiom, although usually we are apt to think that cosmetics, face powders, lotions, fancy soaps, etc., are the secret for securing a clear complexion.

But all these are simply superficial assistants. It is impossible to have a good complexion unless the digestive organs perform their work properly; unless the stomach by properly digesting the food taken into it furnishes an abundance of pure blood a good complexion is impossible.

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Many ladies diet themselves or deny themselves many articles of food solely in order to keep their complexion clear.

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Bear in mind that beauty proceeds from good health, good health results from perfect digestion and we have advanced the best argument to induce every man or woman to give this splendid remedy a trial.

Stuart's Dyspepsia Tablets can be found in drug stores and cost but 50 cts. per package. They are prepared by the F. A. Stuart Co., Marshall, Mich.

If there is any derangement of the stomach or bowels they will remove it and the resultant effects are good digestion, good health and a clear, bright complexion. Ask your druggist for the tablets and a free book on stomach diseases.

in Boston, Mass., by Father Bates, whose memory was precious to her, and led her to follow the career of his well known son. Their golden wedding occurred in 1875.

She was converted at the age of eighteen, and joined the church at Wellfleet. On coming to this town she transferred her membership to the Methodist Church here, and has during all these years been among our most useful and honored members. She believed in the work of the Holy Spirit, and longed for the spiritual prosperity of the church. She frequently said to her pastor: "Oh, would that I could see one more general and deep revival of religion before I go!"

She had a firm and decisive will in all matters of duty and conscience. She kept the faith. Nothing could swerve her. She had large charity for all. She had a cheerful spirit and a lively humor; was quick at repartee, and her conversation was seasoned with salt. Whoever attempted to rally her found her not wanting, up to her latest days. She was a woman of unusual intelligence, and for many years was a reader of and a subscriber to ZION'S HERALD and other church periodicals. The benevolent causes of the church enlisted her sympathy and obtained her aid. She was deeply interested in various reforms. In the antebellum days she and her husband were active in the cause of abolitionism, and drew upon themselves the odium meted to those who foreran the public sentiment of their time. She was firm in the cause of prohibition and the emancipation of womanhood, and in late years has been a member of the Woman's Suffrage Association. She was accustomed to justify her relation to that Association by saying: "Women have helped to make the country what it is."

No mother was ever nourished more tenderly in her later days than was Mrs. Snow. She was the beloved and admired centre of a home in which comfort and elegance were not wanting, with the constant companionship of two daughters and a son. But she was weary for the house of many mansions and the rest that is reserved for the beloved in Christ. So she rests in peace; and though she is missed, no one thinks to mourn for her whose pilgrimage was thoroughly accomplished.

ARTHUR J. LOCKHART.

**Waterhouse.** — Rev. Andrew Wilbur Waterhouse was born in Bethel, Me., Dec. 12, 1844, and passed triumphantly to rest from Mechanic Falls, Me., Jan. 20, 1899.

Last spring he was appointed to South Conway, and went to his work with an earnest desire to be used of the Master. His labors were blessed, but he had scarcely commenced before he was obliged to give up his charge. Finding he could not go on with his work, he planned to visit his old home in Newfield, Maine. He could not go, as his health would not permit. He came to Mechanic Falls, where he spent his last days with Mrs. Nancy Holt, who did everything for his comfort that was possible. It was a great joy to him to have his sister to help care for him.

After brief exercises at Mechanic Falls, Jan. 21, his body was taken to Newfield, and the next day funeral services were held at the Methodist church, conducted by the pastor, Rev. W. A. Nottage. Many from different parts of the town and from surrounding towns were present. This was his father's last appointment. Here he died in the summer of 1893. Wilbur succeeded him, remaining for three years. He made many warm and lasting friends.

Mr. Waterhouse's parents were both Christians. His father, Daniel, was for many years an honored member of the Maine Conference. He was one of eight children, of whom four have joined the hosts triumphant and four remain — two brothers and two sisters. In 1860 his father, then stationed in Elliot, held revival meetings, assisted by Revs. Charles Nichols and Benjamin Lufkin. He was converted during these services and at once became an active worker. He always claimed his natural father as his spiritual father, and sometimes when writing to him would sign his name, "Your own son in the Gospel." In 1864, at Solon, during a series of meetings, believing that he was called of God to preach the everlasting Gospel, he accepted the high trust with holy joy. Some years later, at Hamilton camp-meeting, he received a baptism of love and joy which he ever after radiated.

He was a student at the Maine Wesleyan Seminary, from which institution he graduated in 1869. He made an earnest effort to complete the Conference studies, but failing health made it impossible for him to do so. This was a great disappointment to him, but like everything else

was borne with cheerful resignation to the will of God. His life was singularly beautiful. His character was pure and stainless; his integrity unswerving; his devotion deep and abiding. He listened for the voice of God in all his relations in life. He consulted conscience in every act, and cultivated a tender and enlightened conscience. Religion was always first with him. It was his meat and drink to do the will of God. He took his religion as a sunbeam from heaven. One who knew him well said: "He made religion seem so attractive and so practical." His younger sister, Lella, to whom he had devoted himself for nearly half a century, paid him this beautiful compliment: "He was so sunny and hopeful and affectionate, and so full of music, and had a kind word and smile for every one. He never cherished any hard thoughts nor brooded over any trouble." He drew hearts towards himself and toward high and holy things. He followed Christ fully, and his ministerial work, though interrupted, was not in vain. It was my privilege to look over his correspondence when he was too weak to do so himself, and give him the gist of it. Many of the letters which came from old parishioners contained grateful mention of helpful words spoken, or of songs that had been blessed to their good. He was a sweet singer. He sang with heart and mind and soul. He loved to sing. One of his last expressions was: "Let us sing." This gift he inherited from both father and mother. It was always used for the glory of God. His conversation was in heaven, and no doubt he has now found his citizenship there. The writer was frequently with him during his last days, and he never called, even for a few minutes, but that his spirit was refreshed by his heavenly conversation. We always prayed. As I would leave him he would say: "I thank you for coming, my precious brother." My reply would be: "I have received more good than I impart." He lived close to the borderland and did not have far to go to reach the celestial city. In his extreme weakness he leaned on the Everlasting Arms, and found in life strength for every affliction and disappointment. His joyous spirit is now with the ransomed; and heaven is richer and happier by his presence there.

A. HAMILTON.

**Stanley.** — Rev. Edwin S. Stanley, an honored member of the New England Southern Conference, was born in that part of the town of Pomfret, Conn., which is now the city of Putnam. Had his life been prolonged until May 1, he would have been 80 years of age. After a few weeks of illness at his home in Highland Park, Conn., he died, Feb. 16, 1899.

Mr. Stanley had the advantage of being well born, having inherited qualities of character which distinguished his ancestors. He was the sixth in descent from Matthew Stanley, who was one of the Puritan settlers at Lynn in 1746. Gov. Thomas Mayhew, one of the very early missionaries to the Indians on the islands of Martha's Vineyard and Nantucket, was one of his ancestors. Both of his grandfathers were patriot sol-

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CONSUMPTION



diers in the Revolutionary war. He had the misfortune to lose his father in early life, but the fortune of having a mother with rare abilities and a noble Christian character. After the death of her husband she removed her family to East Woodstock. Having been a member of the Methodist Episcopal Church, and finding no church of that denomination home was opened for meetings, to which Methodist preachers from the adjoining towns were invited. From these meetings, as a direct result, was formed the first Methodist Episcopal Church in Woodstock.

Edwin was converted while clerking in a store at Eastford, and joined the church under the faithful pastorate of Rev. Erastus Benton. He was very happily married, April 11, 1842, to Miss Laura Carpenter. Their golden wedding anniversary was observed in 1892, and a few weeks later Mrs. Stanley died.

In 1847 he was licensed to preach, and in 1857 joined the New England Southern Conference. He has served some of the important churches in the Conference, being at East Glastonbury, Mystic, South Manchester, East Greenwich, New Bedford and Newport. He was untiring in his efforts to build up the charges which he served. Having been in earlier life somewhat skilled as a carpenter and builder, he almost invariably left the church property in better condition than when he came. New parsonages were built in several of the charges while he was pastor; the present commodious one at South Manchester being largely the work of his own hands. He also drew the plans from which the churches at Stafford Springs and Thames St., Newport, were built.

Mr. Stanley had social qualities which made him many friends, the hospitality of his home making it a delight to come under his roof. He was a tireless student of the Bible, basing all his conclusions upon what he considered the authoritative teaching of Scripture. He particularly enjoyed his studies in eschatology, and has written somewhat upon the subject, "The Coming World, Its Immortal Man and Its Immortal King" having been published in book form. In the early days of the antislavery fight Mr. Stanley took a decided stand, shoulder to shoulder with Bishop Gilbert Haven and other lovers of freedom, believing that slavery was a sin against God and a crime against humanity. In later years he has advocated the cause of prohibition, and has voted always in accordance with his convictions.

In the last years of his life our brother was afflicted with a partial loss of his hearing, which prevented him from taking active part in the work of the church. In 1889 he was given by his Conference a superannuate relation. He moved from Providence to Highland Park, Conn., where his two sons, Robert N. and Edward C., with his daughter, Mrs. Marrietta S. Case, reside. Miss Ella M. Stanley, his youngest child, is engaged as a teacher in Clark University, Atlanta, Ga.

Mr. Stanley was happily married a second time to Miss Maria Weaver, of East Thompson, Conn., who survives him.

The funeral services were held in the South Manchester M. E. Church, in charge of the pastor. In the necessary absence of the presiding elder, Rev. George H. Bates, a fitting address was made by Rev. Walter J. Yates, of Rockville, who spoke of the deceased in his Conference relations. Revs. Dwight R. Adams, Frederick C. Baker, and Edward P. Phreaner also participated in the services. The remains were interred in Manchester East Cemetery.

JULIAN S. WADSWORTH.

Trott. — Mrs. Judith Trott, wife of the late Franklin Trott, passed from Woolwich, Me., to the life beyond, Jan. 5, 1899, at the age of 68 years and 7 months.

She was baptized and received into the church by the writer, April 19, 1898.

The last few years of her life were years of much physical suffering, but she endured with a patience which was the result of her faith in God.

She leaves two daughters who with untiring devotion cared for her till the end came.

W. H. DUNNACK.

## Another Terrible Case Cured by Anointing with Oil

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DEAR DR. — This is to certify that on the 24th day of last August, I began to use your Oils for cancer, and on the 14th of October the cancer had come out, and the place had healed up in fifty days from the time I commenced, and is yet well. I can willingly recommend your treatment to any one suffering from cancer. I feel very grateful to you for the courteous manner in which you have treated me. Feel like I can never do enough for you. I will cheerfully answer any letters of inquiry, should any one be so doubtful as I was, if they will write to me for information.

Yours very respectfully,

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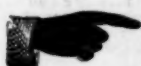
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## NEWS OF THE WEEK

## Wednesday, March 8

- Plans for army reorganization approved by the President.
- The Government to renew the Bering Sea patrol.
- Ambassador and Mrs. Choate presented to Queen Victoria; they spend the night at Windsor.
- Commissary-General Eagan leaves Washington for Honolulu.
- Rear-Admiral Schley detached from the Brooklyn.
- Miss Caroline Hazard elected president of Wellesley College.
- Admiral Von Knorr, commander-in-chief of the German Navy, placed on the retired list.
- British minister at Pekin tells China she must repudiate terms of Northern Railway contract.
- Republican deputies in Spain decide on a vigorous campaign.

## Thursday, March 9

- Secretary Hay declares that the United States is opposed to any cession of Chinese territory.
- Troops debark from the transport Sheridan at Malta, and parade, being reviewed by British officials.
- Twenty thousand applications filed for the one hundred and one vacancies in the grade of second lieutenant.
- Dr. Raffel, late president of the municipal council at Apia, arrives in San Francisco and talks about Samoan affairs.
- The British cruiser Talbot sails from New York for England bearing the body of Lord Herschell.
- Princess Kaiulani of Hawaii was dying at last reports from Honolulu.
- Valima, the Samoan home of Robert Louis Stevenson, sold to a German for \$15,000.

## Friday, March 10

- The transport Grant, with re-enforcements under command of Gen. Lawton, arrives at Manila; troops sent to Negros are welcomed by the natives.
- American-Hawaiian Steam Navigation Co. incorporated in New Jersey; steamers will run from New York and Philadelphia to San Francisco and Honolulu.
- Governor Pingree wins his fight for equitable taxation of corporations in Michigan.
- Death, in Boston, of George Young, founder of Young's Hotel; aged 84.
- Rev. T. DeWitt Talmage resigns the pastorate of the First Presbyterian Church, Washington.
- Statehood bill vetoed by Gov. Barnes of Oklahoma.
- Large part of the reconcentrado quarters of Guines, Cuba, burned; three children lose their lives.
- Gen. Brooke notifies Cuban Assembly that it must accept or reject the offer of the United States regarding the disbanding of Cuban army, without delay.
- Gen. Castellanos, last Governor-General of Cuba, appointed Captain-General of Madrid.
- Foreign demand for iron and steel products double that of a year ago.

## Saturday, March 11

- The hospital ship Missouri arrives at Savannah with 200 sick soldiers from Cuba.

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- A train on the Cheyenne Northern Railroad has been snowbound in Wyoming for fifteen days, with 42 passengers.
- Death of ex-Register of the Treasury J. Fount Tillman.
- Queen Victoria leaves England for France and the Riviera.
- Two hundred persons perish in a hurricane on the coast of Queensland.
- Japan appropriates \$9,601,000 for an iron and steel plant.
- It is reported that Colombia has agreed to pay \$1,500,000 in full settlement of the Cerutti claims.

## Monday, March 13

- Transport Meade sails from New York for Cuba with \$3,000,000 to pay the soldiers of the Cuban army.
- Nearly 100 houses demolished by a gale in Oklahoma City.
- American Ice Co., which was refused incorporation in Maine, incorporated in New Jersey with \$60,000,000 capital.
- Three tugs have recently been bought in Hong Kong by the United States for use in Manila.
- The disabled steamer Pavonia arrives at Liverpool in tow.
- The Allan line steamer Castilian is ashore; no lives lost, but the vessel a total wreck.
- Gen. Gomez impeached by the Cuban Assembly; accused of disloyalty; many Cubans think it should not have been done.
- Cecil Rhodes is received by Emperor William and tells about his plans for the railroad from Cairo to the Cape.

## Tuesday, March 14

- President McKinley starts south on a short vacation.
- Mr. Herbert Putnam of the Boston Public Library appointed librarian of Congress by the President.
- It is rumored that the United States will send 1,000 marines to Cavite under the command of a colonel.
- Cast iron pipe trust incorporated with a capital of \$30,000,000.
- The Delaware General Assembly adjourns.

sine die without choosing a United States senator.

- Work of destroying the sparrows' nests begins on Boston Common.
- Cuban census to be taken by the United States authorities.
- General Whiston's brigade captures the city of Pasig after an hour's fighting; seven men wounded.
- Italy disavows Sig. Martino's action in the San-Mun bay affair, and recalls him.
- Chinese rebels victorious in a severe engagement.

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**BISHOP FOSTER MEMORIAL CHURCH.**—The Boston Methodist Preachers' Meeting, March 20, at 10.45 a. m., in Wesleyan Hall, will be in the interest of the movement to erect a Bishop Foster Memorial Church in the city of Boston. The following are the committee in charge of this special work: Geo. F. Washburn, Geo. E. Atwood, A. B. F. Kliney, John W. Lindsay, John D. Pickles. The meeting is in response to the appended call:—

To the Ministers and Representative Laymen of the Methodist Episcopal Churches of the New England Conference.

Dear Brethren: We, the undersigned, believing that a rare opportunity has been offered to our New England Methodism to honor our beloved and esteemed Bishop Randolph S. Foster by the erection of a church in Boston to bear his name; and believing that such an enterprise will not only strengthen our church in that city, but will reflect credit upon the whole denomination, and exert a helpful influence throughout the entire connection; and believing that all our ministers and laymen must share in the desire to thus fittingly crown a noble life and advance the interests and good name of our church, do therefore issue this call for a meeting to be held in the interests of this movement, on Monday, March 20th, at 10.45 a. m., in Wesleyan Hall, Boston. The Boston Preachers' Meeting has made it the order of the day for its session. The speakers will be: Bishop Willard F. Mallaliu; Rev. Joseph H. Mansfield, D. D., presiding elder; Rev. Charles Tilton, pastor; Rev. Drs. William R. Lark, John W. Lindsay, John W. Hamilton, John D. Pickles, Edward M. Taylor, George S. Butters; and laymen, Messrs. George F. Washburn, George E. Atwood, A. B. F. Kliney, O. D. W. Marcy.

(Signed by many ministers and laymen.)

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